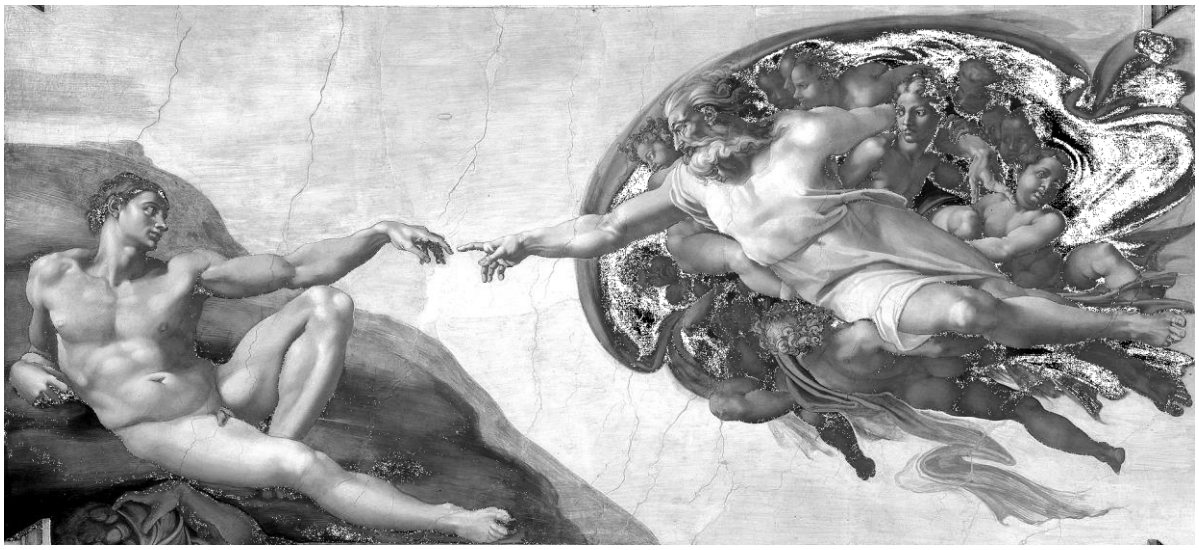
Stories of the Anti-Diluvian Patriarchs

An Introduction to the Biblical Age of Creation



The intent is to gravitate from the birth of Adam, circa year zero...beginning with the first ten Anti-Diluvian Biblical Patriarchs and commencing through the following ten Biblical ancestors ending with Abram - Abraham aka Pharaoh Amenemhat I.

Secondly, as more precise dating is ascribed to Abram - Abraham aka Pharaoh Amenemhat I... begin working backwards from him unto Adam - to ascertain more specific dates...

Finally, I shall treat with the descendants of Abram - Abraham unto the time of the Dead Prince Tutmose V, the Battle of Qadesh, and the beginnings of recorded history.

Adam - The First Man

"Hear, O Israel: the LORD our God, the LORD is one."

Deuteronomy 6:4

The first chapters of Genesis were not written to communicate history or science. Creation stories had an entirely different purpose in the Ancient Near East. They were written to give people a vision of their place in the world, and to help them make sense of existence. In other words, they gave people a narrative in which they could live their lives. This is not an outdated idea, as people today still live within functional narratives that cause them to see the world in a certain way. Perhaps the most forceful element of all creation stories is that they explain the essence of what it means to be human.

One creation story that was written before Genesis is the Babylonian creation tale, known as the Enuma Elish. This story has its own way of explaining humanity. The god Marduk kills the goddess of primordial chaos, Tiamat, and forms the heavens and earth from her body. He then kills one of Tiamat's sons, a rebellious god named Kingu, combines Kingu's blood with clay, and fashions humans from this mixture. Marduk creates humans to be slaves, in order to do the dirty work so that the gods could be free to enjoy leisure. The picture of what it means to be a person in this story is that human beings are innately worthless and consigned to endure the evil curse of labor without any meaning. This is a story in which many people still live today.

The format used in the opening chapters of Genesis clearly resembles the Enuma Elish, but it tells a completely different story. Instead of God mixing the blood of a dead god with clay to make people, the God in Genesis simply breathes his own life into humanity with no struggle. Rather than making them slaves, this God makes them his image-bearers, meaning that humans are to be his ambassadors, and that they bear irrevocable worth. Contrary to seeing work as a bad thing, this God works, creates, cultivates, and then creates humans to be his co-creators, stewards, and caregivers to the creation. This presents an entirely new way of being human.

Many religious motifs today tell the first story rather than the second. Sadly, many of these are even done in the name of Christianity. Somewhere along the way, followers of Jesus fumbled the plot of the story. The reason the creation narrative in Genesis is so profound is because it paints a picture in which humans are sacred and hold incomputable value. It sounds strange to talk about people being valuable under the banner of religion, because so much of religion has been fueled by denigrating people and shaming them into conformity and submission. It is a wonder that some religious folks still have the fortitude to wake up in the morning when they've been taught to see themselves as worthless garbage.

The Jesus tradition rests on the shoulders of the Jewish belief that human life is holy and incontrovertibly precious. Yet, the world is paradoxically broken, and the humans who possess unsurpassable worth are capable of hideous, vile things. The mission of Jesus is not to throw everything out, or incinerate everything with condemnation, but to reclaim that which is good, restore what has been distorted, and redeem what has been squandered. While there is wreckage and turmoil in the world, the signature of God in each person still remains intact, and Jesus has come to lead us into a world in which all people recognize themselves and others as sacred.

In the beginning, God said that everything was good. In the end, God will say that everything is still good, and nothing will be lost. The message of Jesus is that we are on our way there, that we are all called to invest in this new creation, and that this hope will ultimately win out. And that is Good News.

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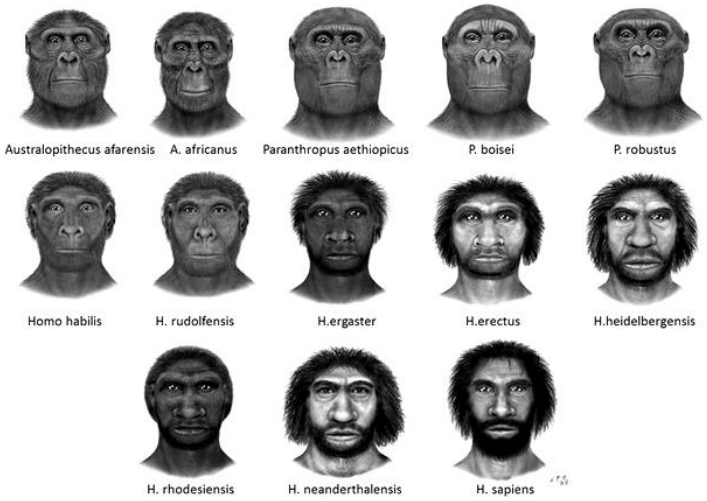


Apart from the naive assertion by some that in the account of **Creation** the "days" of the ***Book of Genesis*** are literally twenty-four-hour periods and not eras or phases, the sequence in the Bible is, as previous chapters should have made clear, a description of **Evolution** that is in accord with modern science. The insurmountable problem arises when Creationists insist that we, humankind, ***Homo sapiens sapiens***, were created instantaneously and without evolutionary predecessors by "God."

Contrarily, one of the most misunderstood and misinterpreted time periods to be found in scripture is the **"*time, times and half-a-time*"** which is mentioned in ***Daniel*** and ***Revelation***: This symbolic time span in vision and prophecy, which appears twice in Daniel (Daniel 7:25, Daniel 12:7) and once more in Revelation (Revelation 12:14), is not a code for "three-and-a-half," but rather an explanation of that symbol, showing its internal structure and meaning.

The **"*time*"** represents a period of trouble, danger, struggle, and testing. ***Faith*** *is tested in many ways. God's people are not immune from* ***tribulations*** *of various kinds. Even at the best of times, our Christian life is quite a struggle because we are involved in a battle between good and evil*. The **"*times*"** represent "double trouble," pain upon pain. Sometimes suffering and hardship can be very intense, or prolonged with no end in sight. ***Peter*** speaks of "the fiery trial which is to try you" (1Peter 4:12). In even the most terrible tribulation, *however*, we are ***never forsaken by God*** or separated from the ***love of Christ*** (Romans 8:35-39).[1] The **"*half-a-time*"** represents the same thing as the "time" or "times" but puts it in a different light. It represents a time of tribulation from ***God's point of view***. Thus, there are ***three tribulation principles*** that in a sense shorten, or reduce our troubles and diminish our sorrow.

Symbolic times do not signify the "date or duration of actual times," but rather that the period, whenever it may be, and whatever it may be in actual years, is within the knowledge and authority of God to determine. ***Prophetic days, weeks, months, and years*** are not a code from which to calculate real time periods, but rather a symbol to stand in place of real time periods which are not for men to know in advance. A symbolic period, such as the number of days during the tribulation (Daniel mentions both 1290 days and 1335 days - and Revelation mentions 1260 days), indicating *that* this is "a time or season which the Father has fixed by his own authority" and it is not for us to know (Acts 1:7). The symbol certainly has meaning; nevertheless it is not a code for date setting.

Acts 1:7

7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

The phrase "a time, times, and a half" mentioned in Daniel's prophecies is a key that unlocks the meaning of other prophecies in both Old and New Testaments. Daniel wrote that when this period is up, all the events foretold in his prophecies will be finished (Daniel 12.5-7):

And I heard him swear by the one who lives forever that it would be for "a time, two times, and half a time," and that when the shattering of the ***power of the holy people*** comes to an end, all these things would be accomplished.

Compare the order of the Creation from Genesis 1:2 through Genesis 2:4, to Genesis 2:5-25.

In Genesis Chapter 1:

God first created light;

Second phase (day two): the waters;

Third phase: earth/grass/the land;

Fourth phase: the heavenly bodies;

Fifth phase: water life and fowls in air;

Sixth phase: beasts of the earth and man.

[1] Romans 8:35-39

35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. 37 Nay, in all these things we are more than conquerors through him that loved us. 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

But in Genesis Chapter 2:5-25 the order was:

First: plants and earth;

Second: formed Adam (to "cultivate" the soil);

Third: the beast of the field and fowl of the air;

Fourth: Eve (bone of his bones and flesh of his flesh).

If the creation in Chapter 1 and 2 are the same, how could this inconsistency be?

"Truly, I am going to create man from clay..."

Qur'an 38:71

Only one account of the Sumerian creation has survived, but it is a suggestive one. This account functions as an introduction to the story of **"The Huluppu-Tree"** (Wolkstein 4).

In the first days when everything needed was brought into being,
In the first days when everything needed was properly nourished,
When bread was baked in the shrines of the land,
And bread was tasted in the homes of the land,
When heaven had moved away from the earth,
And earth had separated from heaven,
And the name of man was fixed;
When the Sky God, An, had carried off the heavens,
And the Air God, Enlil, had carried off the earth . . .

"An" the ***male sky god*** and **"Ki"** the ***female earth*** were separated by **Enlil**, their son and later the **chief god of the pantheon**. Enlil thus carries off his mother the earth, taking his father's place in a manner somewhat similar to the way **Kronos**, in a much later story, usurped his father's **(Ouranos)** power (*q.v.*).

Creation of Adam and Eve and the Fall of Man in Original Sin
Greek Orthodox

Compare Genesis 1:27-28 and Genesis 2:5-25. In Chapter 1, God created man and woman at the same time and commanded them to "be fruitful and multiply." But in Chapter 2, God formed a man called Adam. He breathed into his nostrils the breath of life; he became a living soul (the living soul issue is very important to recognize and understand). Later He took one of Adam's ribs and from it made Eve. Adam and Eve were not commanded to "multiply" - they did so only after committing sin.

Note: **Adam and Eve** were not historical persons, but were an adaptation by the Hebrews from the first of the mythical kingly succession of earlier civilizations of ancient Egypt and Sumeria.

It has long been wrongly suggested that the Sumerians, who ruled in Lower Mesopotamia from circa 4500 to 1900 BC and who spoke a non-Indo-European and non-Semitic language, may have initially come from India and may have been related to the original Dravidian population of India. Sure, the Tribes of Japheth founded the Harappan Civilization at the same time as the Tribes of Shem founded the Chaldean Civilization and the Tribes of Cham, the Egyptian… but it was only after the Sin of

Abram that all these three first great civilizations floundered that the dark-skinned and black-eyed Brahman peoples of the Indian subcontinent flooded the Indus Valley region and, thence, the Sumerian regions, before finally polluting the Nile River Valley, from which that evil spread forth into the Land Between of Promise, Ilium (*Troy*)*, Greece, Rome, and finally Germany… and we today suffer for that same sin which destroyed all those great empires—and for which there is no panacea.*

It is also wrongly stated that the Sumerians and Akkadian likely looked much like the current population of the region—darker than Europeans and lighter than sub-Saharan Africans—as they had blue eyes and red hair, like many of the pharaohs.

Genesis 1:26-28

> [26] And God said, Let "us" make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.
> [27] So God created man in his own image, in the image of God created he him; male and female created he them.
> [28] And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Some believe that by "us" God is referring to **Iness** as "Trinity," yet others chose to believe that by "us" God is speaking to His Angels!?

Angels are not depersonalized and abstract forces; they are beings with personalities of their own and are employed by God for the administration of His universe. They are His faithful servants. Some people have incorrectly considered them to be, in some way or another, God's partners in His Lordship and Godhead, while others have considered them to be His kinsfolk, turning them into gods and worshipping them.

And God said to the Angels:

> "'Verily, I am going to place mankind generations after generations on earth.' They said: 'Will You place therein those who will make mischief therein and shed blood, while we glorify You with praises and thanks and sanctify You.' God said: 'I know that which you do not know.'"

Qur'an 2:30

There are three words used throughout the ***Pentateuch*** [2]

[2] **Pentateuch** (which Jews call the **Torah**) simply means the first five books of Jewish and Christian Scriptures attributed to Moses, including the books of ***Genesis***, ***Exodus***, ***Leviticus***, ***Numbers***, and ***Deuteronomy***: (*Even if Joshua or someone else actually wrote the original manuscripts, the teaching and revelation can be traced from God through Moses*). These contain some of the oldest and most famous stories in the Bible, including those of Adam and Eve, Jacob and his brothers, and Moses, *as well as* some of the oldest codes of law known, including the ***Ten Commandments***.

Jews generally divided the ***Old Testament*** into three different sections: ***The Law***, ***The Prophets***, and ***The Writings***. The Law or ***Torah*** consists of the first five books of Scripture that contain the historical background of creation and [redacted]. They also contain the instructions and law given to Israel at Mount Sinai.

The five books of the Bible that make up the ***Pentateuch*** are the beginning of ***God's progressive revelation to man***. In ***Genesis*** we find the beginning of creation, the fall of man, the promise of redemption, the beginning of human civilization, and the [redacted].

According to common misconception, the ***Book of Exodus*** records God's deliverance of His *so-called* **"*covenant people*"** from 400 years of bondage of slavery in Egypt during the reign of ***Great Pharaoh Ramesses II*** - and the preparation for their (i.e. *Habiru* or *Hebrew*) possession of the Land **Between of Promise** that [He] had set aside for them. And, in the ***Book of Leviticus***, *which follows*, God instructs the ***Israelites*** and their priests how to make offerings in the ***Tabernacle*** and how to conduct themselves while camped around the ***holy tent sanctuary***. *Leviticus takes place during the month or month-and-a-half between the completion of the Tabernacle* (*Exodus 40:17*) *and the Israelites' departure from Sinai* (*Numbers 1:1, 10:11*).

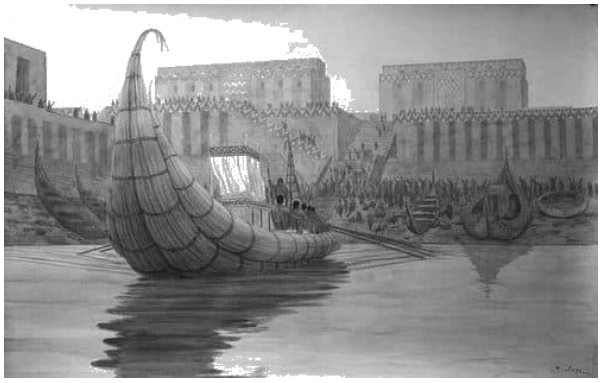
The ***Book of Numbers*** begins at ***Mount Sinai***, where the Israelites have received their laws and covenant from God and God has taken up residence among them in the sanctuary of the ***Arc of the Covenant***. The task before them is to take possession of the ***Land Between of Promise***. ***Numbers*** *is the culmination of the story of Israel's exodus from oppression in Egypt and their journey to take possession of the land God promised their fathers. As such it draws to a conclusion the themes introduced in Genesis and played out in Exodus and Leviticus: God has promised the Israelites that they shall become a great* (*i.e. numerous*) *nation, that they will have a special relationship with* ***Yahweh*** *their god, and that they shall take possession of the land of Canaan. Numbers also demonstrates the importance of holiness, faithfulness and trust: despite God's presence and his priests, Israel lacks faith and the possession of the land is left to a new generation.*

The English title **"*Deuteronomy*"** comes from the Greek *deuteronomion*, meaning "second law," taken from the Septuagint's (Greek) phrase *to duteronomion touto*, "this second law")

Sumerian Eridu Genesis

The **Sumerian Eridu Genesis** covers ***two sequential stories*: *a creation story*** and ***a flood myth***. The story notes how all the gods swear an oath—presumably that they will not interfere in ***the An-Enlil decision to destroy humanity***—and then the central character of the tale is introduced: **Zuisudra**, a **priest-king** of the city of **Shuruppak**.

Eridu was ***the first city*** and ***home of the gods***: In ***Babylonian mythology***, Eridu was founded by the god **Enki-Ea**, who warned Zuisudra—the Sumerian Noah—about the flood. Moreover, the central core of the site of Eridu, whose name became later interchangeable with **Babylon**, was ***the temple of Enki-Ea***, called the **House of the Aquifer**.



The city seems to have been founded around 5400 BC, close to the Persian Gulf and near the mouth of the Euphrates, and it was occupied for thousands of years until it was finally abandoned for good roughly 4800 years later, around 600 BC. Eridu's status was legendary even in ancient times. Babylonians actually believed that Eridu was the oldest city on Earth, having been created by the gods themselves. Eridu might have been first, but after about 3800 BC, one of its neighbors eclipsed it in size, sophistication, and importance. This was **Uruk**, and far more than Eridu, it was where something we recognize as civilization was first born.

Enuma Elish

Marduk, Chief God of Babylon, with his thunderbolts destroys Tiamat the Dragon of Primeval Chaos.

The creation epic **Enuma Elish** was written in the 2nd Millennium BC by the Sumerians. While mankind had existed prior to that time for thousands and tens of thousands of years, this was the first creation story ever recorded in history: It tells how **Tiamat**, determined to destroy the other gods, created a mighty army and set her consort **Kingu**, also spelled **Qingu** (lit., "unskilled laborer"), at its head. Meanwhile, **Marduk** fulfills an earlier promise to provide provisions for the junior gods if he gains victory as their supreme leader. He then creates the first human beings by mixing ***the blood of Qingu***, the slain and rebellious consort of Tiamat, with ***earth*** and ***used the clay to mold the first human beings***, while Tiamat's body created the earth and the skies.

Tablet 6

Marduk then spoke to Ea – saying he would use his own blood to create man – and that man would serve the gods. Ea advised one of the gods be chosen as a sacrifice – the Igigi advised that Kingu be chosen – his blood was then used to create man.

The Song of the Hoe

The origins of humans are described in another early second-millennium Sumerian poem, **"The Song of the Hoe**.**"** In this myth, as in many other Sumerian stories, the god **Enlil** is described as the deity who ***separates heavens and earth*** and ***creates humankind***. The ***Song of the Hoe*** or the ***Creation of the Pickax*** is a Sumerian praise poem celebrating the hoe for its many uses and linking it to the creation of the world by the great god Enlil. As the ***economy of Mesopotamia*** was almost entirely based on ***agriculture***, it is not surprising to find an agricultural implement as the subject of a hymn of praise.

Note: Enlil was represented by the symbol of ***a horned cap***, which consisted of ***up to seven superimposed pairs of ox-horns***. Such crowns were an important ***symbol of divinity***; gods had been shown wearing them ever since the third millennium BC.

Ur-Nammu standing before Enlil

Ur-Nammu founded the Sumerian Third Dynasty of Ur, in southern Mesopotamia, following several centuries of Akkadian and Gutian rule.

According to Sumerian beliefs, ***Enlil arrived on Earth well before the human race was created***. Enlil's power and authority is clearly emphasized in the Mesopotamian mythology; he creates and destroys and is the **"*decrier of fates*.**" He has the right to rule the world and to give kingship to kings and rulers, who turn to him to verify their claims to power. Enlil himself announces the king's name and awards him the scepter - a sign of his favor and acknowledgment.

He had placed gods on earth, arranged dwellings and cult places for them, which were not to be changed. Each god owned a special territory, which included a house, a temple to live in and priests to serve him. Enlil's holy city of **Nippur** was called "built on its own." Many ziggurats devoted to Enlil existed in different locations such as Assur, Babylon, Dur-Kurigalzu and, probably, in Elam, outside of Mesopotamia.

Although Anu had authority over the pantheon of Sumer, Enlil was even more powerful as he embodied energy and force. He was also the god of agriculture, who separated earth and heaven to give the place for planet's seeds to grow. He designed the plans to bring all trees, plants, and seeds to people on Earth.

As the "**Lord of Destinies**,**"** Enlil was the keeper of the **"Tablet of Destiny**,**"** which was stolen from him the **evil bird-god Zu**, who knew that the wearer of this tablet had the full control of the universe and fates of all.

"*Elohim*" is a plural term that at the least should be translated as "gods," not "God." ***Tiamat's proposal***: "Let us make man in our image... " is quoted from Pritchard ***ANET***, p. 62 (Tablet I, 1. 125). The Babylonian creation and enslavement of humankind from Pritchard ***ANET***, p. 68 (Tablet VI, 11. 1-36): "I will establish a savage..., 'man' shall be his name. He shall be in charge of serving us godlings / That we might be at ease." And, "out of ***Kingu's blood*** they fashioned mankind. / ***Ea*** imposed the service and let free the other godlings." And, "Ea [ ] had created mankind, / Had imposed upon ***it*** the service of the godlings."

The Angels and the Djinni

Allah knew that there would be many righteous people who would do good, make peace, and stand up for justice. Since humans have free choice, whoever chooses to believe and do well is better in the sight of Allah than all other beings, and whoever chooses to disbelieve and do evil is worse than all other beings.

The black king of the djinns, Al-Malik al-Aswad
(The late 14th century Book of Wonders)

Surah Al-Bayyinah 98:6-8 ("The Clear Proof," or "The Evidence")

[6] Lo! Indeed, those from the **Scriptural People of the Book** (Jews and Christians) who disbelieve **Truth** (in the religion of Islam, the Qur'an and **Prophet Muhammad** Peace be upon him as Allah's Messenger) or among those polytheist associators who idolated others with Allah in His Divinity will be in the **Fire of Hell**, to stay abiding therein forever. They are the worst of ˹all˺ ***criminal creatures*** (Literally: Initiated creatures) being evil. [7] Indeed, those who believe and do well—they are the best of ˹all˺ beings. [8]Their recompense lay with their Lord will be **Gardens of Eternity**, under which rivers flow, to stay there for ever and ever. Allah is pleased with them and they are pleased with Him. This is ˹only˺ for those in awe of their Lord.

In other words, the person who did not live in the world fearlessly and independent of God, but feared Him at every step lest he should do something which might entail His wrath and punishment, will have this reward reserved for him with Allah.

Surah 2 Al-Baqarah, Ayat 30-39 ("The Heifer" or "The Cow")

[30] And just think [O Muhammad], remember whence your Lord said to the angels: "Lo! Indeed am about to place as a Khalifah[3] ("vicegerent") as a successive human authority on earth." The angels

[3] A "Khalifah" is one who exercises the authority delegated to him by his principal, and does so in the capacity of his deputy and agent. Hence, whatever authority he possesses is not inherently his own, but is derived from, and circumscribed by, the limits set by his principal. A vicegerent is not entitled to do what he pleases, but is obliged to carry out the will of his master. If the vicegerent were either to begin thinking himself the real owner and to use the authority delegated to him in whatever manner he pleased, or if he were to acknowledge someone other than the real owner as his lord and master and to follow his directions, these would be deemed acts of infidelity and rebellion.

said: "Will You place upon it a mischievous one who will cause corruption to spread therein and shed blood[4] whilest we (earnestly and energetically) declare Your glorified praise and extol Your holy purity in sanctified celebration?" Allah said: "Surely I know what you do not know."

31 Then Allah taught Adam the names of all things—all of them—and presented them to the angels and said: "If you are right (that the appointment of a vicegerent will cause mischief) then inform Me of the names of these things, if what you say is true?"

32 They replied, saying: "Exalted Glory to You! We have no knowledge except what You have taught us. Indeed, it is only You who is the All-Knowing, All-Wise."

33 Then Allah said to Adam: "Inform them *of* the names of these things." And when he had informed them the names of all things, Allah said: "Did I not say to you that I know everything about the unseen aspects of the heavens and the earth which are beyond your range of knowledge—and I know all that you disclose and also all that you conceal hidden?"

34 And [mention] when We ordered the angels: "Prostrate yourselves before Adam," all of them fell prostrate, except Iblîs. He refused, and gloried in his unfaithful arrogance and became one of the disbelieving defiers.

35 And We said: "O Adam, dwell in the Garden of Paradise, you and your wife [at ease], and eat abundantly of whatever you wish but do not approach this tree or else you will be counted among the wrong-doers."

36 But Satan deceived both of them to slip out of it and removed them from that [condition] in which they had been deflect from obeying Our command by tempting them to the tree and brought them out of the state they were in, and We said: "Get down [all of you]; henceforth, each of you is an enemy of the other [humans and Satan], and on earth you shall have your abode on the earth settled as a residence and your provision for an appointed time of stay."

37 Thereupon Adam learned from his Lord some words 'of prayer' and repented and his Lord accepted his repentance for, indeed, He is Much-Relenting, and Most Compassionate in acceptance of repentance.

38 We said: "Get you down from here, all of you, and guidance shall come to you from Me: then, whoever will follow My guidance need have no fear, nor shall they grieve.

39 But those disbelievers who refuse to accept this (guidance) comes to you from Me and deny or reject Our Signs as false are companions destined for the Fire wherein they shall abide for ever."

The angels were told that the reason for the appointment of a vicegerent was best known to God alone and could not be understood by them. Despite the services rendered by the angels, something over and above their work was still required. God decided, therefore, to create a new species of being in the world and to invest it with some authority. The nature of man's knowledge is such that he acquires information of different things through their names. Hence it might be said that the sum total of man's knowledge consists of the names of things. To teach Adam the names of all things means, therefore, imparting the knowledge of those things.

Thus far man has been summoned to serve and obey God on the grounds that God is his creator and sustainer, that in His grasp lies man's life and death, that He alone is the Lord Who rules over the entire universe in which he lives. In view of this, the only attitude which can be deemed appropriate for man is one of service and subjection to God. God created man as His vicegerent. In this capacity, man is obliged not merely to serve and worship Him, but also to act in accordance with His instructions and guidance. The Qur'an warns that if man allows himself to be misled by his arch-enemy, Satan, he will be guilty of the most serious rebellion and will have to face the consequences of his action. In this connection the Qur'an defines precisely the true nature of man and his correct position in the universe. It also enlightens us to a period of man's past which is otherwise inaccessible. What the Qur'an tells us here, with its practical consequences, is of far greater value than knowledge derived by unearthing bones and pottery, and piecing together scattered fragments of information with the help of conjecture.

It seems that the knowledge of each angel and each genre of angel is confined to its own sphere of competence. The angels appointed to administer, let us say, things relating to air have full knowledge about this subject but have no knowledge, say, about water, and so on and so forth. Man's range of knowledge, however, is comprehensive. Even if man's information in a particular area may be narrower than that of the angel directly concerned with it, the total range of his knowledge has a comprehensiveness which has not been granted to the angels.

In this manner, they were made to realize that God had not only bestowed some authority upon man, but had also endowed him with knowledge. Fear of mischief and disorder through man's appointment as vicegerent is only one aspect of the matter. The other aspect is constructive and offsets man's potentiality for spreading mischief. For the wise will not sacrifice a major good for fear of a minor harm. This signifies that all the angels whose jurisdiction embraces the earth and that part of the universe in which the earth is situated were ordered to devote themselves to man's service. Since man had been invested with authority on earth the angels were told that whenever man wanted to make use of the powers with which he had been invested by God, and which God of His own will had allowed him to use, they should co-operate with him and enable him to do whatever to do, irrespective of right and wrong.

Iblîs

Iblîs (literally, "*thoroughly disappointed; utterly in despair*"; called ***ha-Shaitan*** by the Jews), *on the other hand*, is a creature from the world of the ***Jinn*** (invisible beings), which are a sapient creation by God, and they predate the creation of humankind. **Satan (or Iblîs)** is not an abstract, impersonal force. Like human beings he is possessed of a specific personality. Moreover, one should not make the mistake of considering Satan an angel. Elsewhere the Qur'an itself clearly states that he was a jinni and djinn, as we know, are an independent species, distinct from the angels.

[4] This was not said by way of objection or protest. It was said rather by way of inquiry and in order to satisfy their curiosity; it is inconceivable that the angels could object to any of God's decisions. The word 'vicegerent' suggested to them that the proposed species of creation would be placed on earth with some authority. It was incomprehensible to them how a species of being which had been invested with discretionary power and authority could conform with the overall order of the universe, which is based on absolute and involuntary subservience to the Will of God. They thought that investing anyone with authority in any part of the universe would lead to mischief and disorder. It is this aspect which the angels were curious about.

Know that many depictions of him from medieval Islamic sources show him to appear sometimes as black, sometimes as brown and sometimes even white. In some depictions he appears not as a human but an animal! The Qur'an mentions the ugliness of their appearance is unlike a human face but like that of branches torn off the **Tree of Zaqqum** that "springs out of the bottom of Hell."

The Prophet (*sallAllahu alaihi wassallam*) said: "There are three types of jinn: one that flies through the air, one that are snakes and dogs, and one which stay in places and travel about."

Surah 18 Al-Kahf, Ayat 50

[50]And recall when We said to the angels: "Prostrate yourselves before Adam"—and so they did; all of them fell prostrate, except Iblîs. He was of the rebellious jinn and so disobeyed the command of his Lord. Would you, thence, take him and his descendant progeny as your guardians rather than Me, although they are your open enemies? What an evil alternative are these wrong-doers taking 'to choose'!

The Jinn are a creation of God ***made from fire***. They are separate and different from both the ***Angels*** and ***mankind***; *however*, like mankind, they possess the power of ***reason*** and can choose between good and evil. The ***Jinn existed before the creation of Adam***—and **Satan** was the most righteous among them, so much so that he was ***elevated to a high position amongst the Angels***.

Some scholars of the Middle East hold that they originated as malevolent spirits residing in deserts and unclean places, who often took the forms of animals;(p 1–10) others hold that they were originally pagan nature deities who gradually became marginalized as other deities took greater importance.

There are ***no clear physical descriptions of jinn***. We know that they have some humanlike features, but the Qur'an and Hadith do not specify the details. Before God created Adam, jinn were the only creatures in heaven. Once Adam was granted life and the ability to reason and contemplate, God ordered all of the angels and jinn to prostrate to Adam as a sign of respectful amazement toward God's creation.

In Muslim thought, jinn occupy the earth alongside humans, but in their own realm, and they are invisible to us. They have the ability to cross into humanity's realm, but humans cannot cross into the realm of jinn. Since jinn are sapient, they practice a variety of religions, including Islam and Christianity. The jinn that follow Satan are the equivalent of demons in Christianity. In other words, all demons are jinn, but not all jinn are demons. The evil jinn make it their mission to negatively affect human behavior in order to spiritually separate people from God.

In contrast to the angels, the jinns have been, like human beings, given the option to obey or not to obey. Therefore they have been given the power to believe or disbelieve, to obey or not to obey. This thing has been made explicit here by saying that Iblîs was one of the jinns, so he deliberately chose the way of disobedience. Incidentally, this verse removes all those misunderstandings that are generally found among the common people that Iblîs was one of the angels and not an ordinary angel but the instructor of the angels. As regards to the difficulty that arises because of this statement of the Qur'an: When We said to the angels, bow down before Adam. They bowed down but Iblîs did not, it should be noted that the command to the angels was meant for all those on the earth who were under the administration of the angels so that they should also be made submissive to man. Accordingly all these creatures bowed along with the angels but Iblîs refused to bow down along with them.

Surat 7.11–18, Al-'A`rāf (The Heights)

Surely We created you, then shaped you, then said to the angels, "Prostrate before Adam," so they all did—but not Iblîs, who refused to prostrate with the others.
Allah asked, "What prevented you from prostrating when I commanded you?" He replied, "I am better than he is: You created me from fire and him from clay."
Allah said, "Then get down from Paradise! It is not for you to be arrogant here. So get out! You are truly one of the disgraced."
He appealed, "Then delay my end until the Day of their resurrection."
Allah said, "You are delayed ˊuntil the appointed Dayˋ."
He said, "For leaving me to stray I will lie in ambush for them on Your Straight Path.
I will approach them from their front, their back, their right, their left, and then You will find most of them ungrateful."
Allah said, "Get out of Paradise! You are disgraced and rejected! I will certainly fill up Hell with you and your followers all together."

Iblîs is father of all **Jinns**. It was possible for Iblîs to disobey Allah because he was not one of the angels but one of the jinns—a superior creature since Adam was created from clay, while he was created from fire. Muslims understand that Satan's arrogance was the reason for his banishment from heaven.

Ayah al-A`raf (The Heights or The Elevated Places) 7:13

[God] said: "Down with thee, then, from this [state] for it is not meet for thee to show arrogance here! Go forth, then: verily, among the humiliated shalt thou be!"

It must be noted that the Qur'an is very explicit that the angels are inherently obedient: They do not show arrogance; they fear their Lord Who is above them, and do whatever they are bidden: They do not disobey the command that is given to them by their Lord and do whatever they are bidden to do. He was the most dedicated person in worship of **Allah**, during his time. When Allah created **Adam**, he hated him, and Allah tested him by asking him to prostrate to him, and he denied in spite of order from Allah, and thus became **Shaitan**. Allah declared him to be bound to be in **Hell**, so he promised to deviate the progeny of Adam till the **Day of Judgment**. Allah permitted him to live very long, as a challenge.

The reference to the story of Adam and Iblîs has been made here to warn the erring people of their folly. It is an obvious folly that people should discard their Prophets, who were their well wishers, and get entangled in the snare set by their eternal enemy, Iblîs, who has been jealous of man ever since he refused to bow down before Adam and became accursed.

In the Qur'an is actually evidence that Satan was more righteous than Allah because Satan refused to worship a man. The story is part of the Old Testament Pseudepigrapha.

Vita Adae et Evae

xi

[1] And when she heard this, Eve understood that (it was) the devil (who) had persuaded her to go out of the river; and she fell on her face on the earth and her sorrow and groaning and wailing
[2] was redoubled. And she cried out and said: 'Woe unto thee, thou devil. Why dost thou attack us for no cause What hast thou to do

with us What have we done to thee for thou pursuest us with craft Or why doth thy malice
[3] assail us Have we taken away thy glory and caused thee to be without honour Why dost thou harry us, thou enemy (and persecute us) to the death in wickedness and envy'

xii

[1] And with a heavy sigh, the devil spake: 'O Adam! all my hostility, envy, and sorrow is for thee, since it is for thee that I have been expelled from my glory, which I possessed in the heavens
[2] in the midst of the angels and for thee was I cast out in the earth.' Adam answered, 'What dost
[3] thou tell me What have I done to thee or what is my fault against thee Seeing that thou hast received no harm or injury from us, why dost thou pursue us'

xiii

[1] The devil replied, 'Adam, what dost thou tell me It is for thy sake that I have been hurled
[2] from that place. When thou wast formed. I was hurled out of the presence of God and banished from the company of the angels. When God blew into thee the breath of life and thy face and likeness was made in the image of God, Michael also brought thee and made (us) worship thee in the sight of God; and God the Lord spake: Here is Adam. I have made thee in our image and likeness.'

xiv

[1] And Michael went out and called all the angels saying: 'Worship the image of God as the Lord God hath commanded.' And Michael himself worshipped first; then he called me and said: 'Worship the image of God
[3] the Lord.' And I answered, 'I have no (need) to worship Adam.' And since Michael kept urging me to worship, I said to him, 'Why dost thou urge me I will not worship an inferior and younger being (than I). I am his senior in the Creation, before he was made was I already made. It is his duty to worship me.'

xv

[1,2] When the angels, who were under me, heard this, they refused to worship him. And Michael saith, 'Worship the image of God, but if thou wilt not worship him, the Lord God will be wrath
[3] with thee.' And I said, 'If He be wrath with me, I will set my seat above the stars of heaven and will be like the Highest.'

xvi

[1] And God the Lord was wrath with me and banished me and my angels from our glory; and on
[2] thy account were we expelled from our abodes into this world and hurled on the earth. And
[3] straightway we were overcome with grief, since we had been spoiled of so great glory. And we
[4] were grieved when we saw thee in such joy and luxury. And with guile I cheated thy wife and caused thee to be expelled through her (doing) from thy joy and luxury, as I have been driven out of my glory.

xvii

[1] When Adam heard the devil say this, he cried out and wept and spake: 'O Lord my God, my life is in thy hands. Banish this Adversary far from me, who seeketh to destroy my soul, and give
[2,3] me his glory which he himself hath lost.' And at that moment, the devil vanished before him. But Adam endured in his penance, standing for forty days (on end) in the water of Jordan.

Both Christian and Jewish traditions are remarkably similar yet importantly different to the Qur'an. The ***Book of Genesis*** describes Adam as being made from **"*dust of the earth*"** - and in the ***Talmud***, Adam is described as being **"*kneaded from mud*."**

> "And the Lord God formed Man of the dust of the ground, and breathed into his nostrils the breath of life, and Man became a living soul."
>
> Gen. 2:7

So begins the story of ***Adam***, the first man, the first human being: Tracing the ***genealogy*** of the Bible backward, ***Adam's birth*** took place about **146 generations** ago - and, given a generation is about 33 years - that would be about **4818 years ago**! or **c. 2795 BC**.

A Note on the Hebrew Calendar

According to Hebrew time reckoning, we are currently in the sixth millennium. The Hebrew year count starts in the year 3761 BC (before Common Era). The practice was implemented in the 12th-century when the Jewish philosopher Maimonides established the timeframe as the biblical date of Creation. The origin of the Jewish calendar can no longer be accurately traced. Some scholars suggest that a solar year prevailed in ancient Israel, but no convincing proofs have been offered, and it is more likely that a lunisolar calendar (based on lunar months of 29 days alternating with 30 days) similar to that of ancient Babylonia prevailed in ancient Israel; although some sects, such as the Essenes, used a solar calendar during the last two centuries BC. A group of three Jewish leaders, the "Calendar Council," created the now fixed calendar around 350 CE, or 4110 in the Jewish system—the direct descendant of the Sumerian calendar.

Note: The Julian calendar is the one that was introduced in the year 46 BC by Julius Caesar to all of the Roman Empire, and it is the calendar that was used during the life of Jesus Christ and at the time of the early Church.

William Blake, ***Elohim creates Adam***

Red Mud on the Potter's Wheel

God created Adam from a handful of soil containing portions from all its varieties on Earth. Angels were sent to earth to collect the soil that was to become Adam. It was red, white, brown, and black; it was soft and malleable, hard and gritty; it came from the mountains and the valleys; from infertile deserts and lush fertile plains and all the natural varieties in between.[5] The descendants of Adam were destined to be as

[5] Indeed, many elements present in the ***earth*** are *also* contained in the human body. The most critical component to land-based life is the ***top soil***; that thin layer of dark, ***organically rich soil*** in which plants spread out their roots. It is in this thin, vital layer of soil that ***microorganisms*** convert raw resources, the minerals that constitute the basic clay of this topsoil, and make them available to the ***myriad forms of life*** around and above them.

Minerals are ***inorganic elements*** that originate in the earth which the body cannot make. They play important roles in various ***bodily functions*** and are necessary to sustain life and maintain optimal health, and thus are essential nutrients. These minerals cannot be man made; they cannot be produced in a laboratory nor can they be manufactured in a factory.

With cells consisting of ***65-90% water*** by weight, water, or H_2O, makes up most of the human body. Therefore most of a human body's mass is ***oxygen***. ***Carbon***, the basic unit for organic molecules, comes in second. 99% of the mass of the human body is made up of just ***six elements***: oxygen, carbon, hydrogen, nitrogen, calcium, and phosphorus.

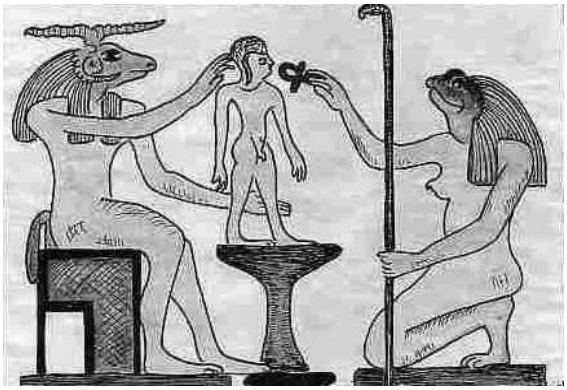
The ***human body*** contains trace amounts of almost every mineral on earth; including sulphur, potassium, zinc, copper, iron, aluminum, molybdenum, chromium, platinum, boron, silicon selenium, molybdenum, fluorine, chlorine, iodine, manganese, cobalt, lithium, strontium, aluminum, lead, vanadium, arsenic, bromine and more. Without these minerals, vitamins may have little or no effect. Minerals are catalysts, triggers for thousands of essential enzyme reactions in the body. Trace elements play a key role in the functioning of a healthy human being. It is known that insufficient iodine will

diverse as the handful of soil from which their ancestor was created; all have different appearances, attributes and qualities.

In Hebrew, the word ***Adam*** means to ***blush red in the face*** or to have a ***rosy-ruddy complexion***. *What group of people possesses such a complexion is able to blush?*

As said: **"All the different races formed and evolved after the creation of Adam."** And, it was due to environmental factors that the skin colors changed, skeletal and muscular structure became different, skull shapes and brain size changed, eye color changed, and so on.

Throughout the Qur'an, the ***soil used to create Adam*** is referred to by many names, and from this we are able to understand some of the methodology of his creation. Each name for soil is used at a different stage of Adam's creation. ***Soil***, taken from the ***earth***, is referred to as soil; God *also* refers to it as ***clay***. When it is mixed with water it becomes ***mud***, *when it is left to stand the water content reduces and it becomes sticky clay* (*or mud*). *If it is again left for some time it begins to smell, and the colour becomes darker – black, smooth clay*. It was from this substance that God molded the form of Adam. His **"*soulless body*"** was left to dry, and it became what is known in the Qur'an as **"*sounding clay*"**... something akin to ***potter's clay***: (*When it is rapped it produces a ringing sound*).



The god Khnum creates the child of queen Ahmes (Ihy) with the assistance of the frog goddess Heket. A relief from the mammisi (birth temple) at Dendera Temple complex, Egypt (south of Abydos)

Qur'an 38:71-72

And God said, to the Angels:

"And (remember) when your Lord said to the angels: 'I am going to create a human (Adam) from sounding clay of altered black smooth mud. So when I have fashioned him and breathed into him (his) soul created by Me, then you fall down prostrate to him."

Year 0000 BC - Gen. 2:7 "And the LORD God formed ***man*** of the ***dust of the ground***, and breathed into his nostrils the ***breath of life***; and man became ***a living soul***."

Year 0000 BC - Gen. 2:7 "And the LORD God planted a ***garden eastward in Eden***; and there he put the ***man*** whom he had formed."

While ***worship is reserved for God Alone*** this prostration by the Angels to Adam was a sign of respect and honour. It is said that, as Adam's body trembled into life, he sneezed and immediately said: 'All praise and thanks is due to God' - God responded by bestowing His Mercy upon Adam. Although this account is not mentioned in either the Qur'an or the authentic narrations of the Prophet Muhammad may the mercy and blessings of God be upon him it is mentioned in some commentaries of the Qur'an. Thus, in his first seconds of life, the first man is recognized as an honoured creature, covered with the infinite Mercy of God: (*God honoured the first human, Adam, in countless ways. Allah fashioned him with His "own hands" and blew his soul into him... - and He ordered the Angels to bow down before him*).

And God said to the Angels:

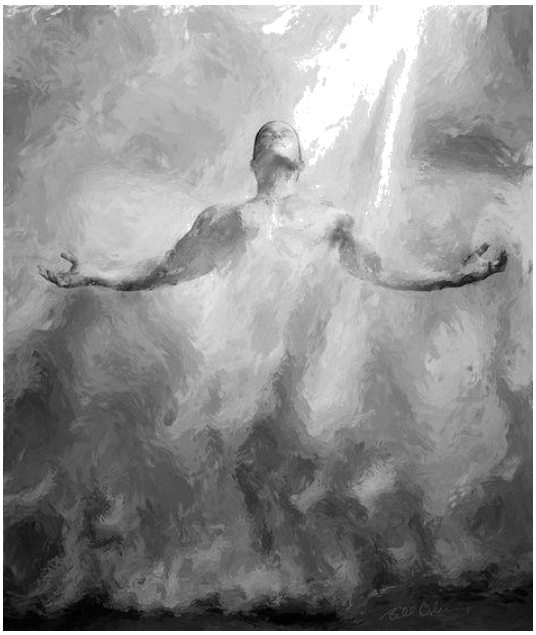
"Prostrate to Adam and they prostrated except Iblîs (Satan)."

Qur'an 7:11

induce a disease of the thyroid gland and a deficiency of cobalt will leave us without vitamin B_{12}, and thus unable to manufacture red blood cells.

"And God said: 'O Mankind! Be dutiful to your Lord, Who created you from a single person (Adam) and from Him (Adam) He created his wife (Eve), and from them both He created many men and women.'"

Qur'an 4:1



Genesis 2:7

And the Lord God formed a man from the dust of the ground, and breathed the Breath of Life into his nostrils.

God created Adam in His image.[6] This does not mean that Adam was created to look similar to God, as God is unique in all His aspects, we are unable to comprehend or form an image of Him. It does mean, *however*, that Adam was given some qualities which *also* God has - although incomparable. He was given qualities of mercy, love, free will to power, *et cetera*.

Adam was instructed to approach a ***group of angels*** sitting near to him and greet them with the words "*Assalamu alaikum*" ("*May God's peace be upon you*") - they answered "and also upon you be God's peace, mercy and blessings." From that day forward these words became the greeting of those submitted to God. From the moment of Adam's creation, we his descendents were instructed to spread peace.

[6] Cf. John 3:16-17 - *as follows*:

[16] For God so loved the world that He gave His one and only Son, that everyone who believes in Him shall not perish but have eternal life. [17] For God did not send His Son into the world to condemn the world, but to save the world through Him.

The single Greek word translated **"*only begotten*"** is ***monogenes***. Ancient writers often used this adjective to describe a ***child's unique relationship with their parent***. Moreover, the emphasis was on the specific relationship, not the physical begetting itself. In fact, ***monogenes*** is better understood to describe a relationship as "one-of-a-kind" or "unique." This is exactly how the biblical writers would have understood the word.

Consider when God asked ***Abraham*** to ***sacrifice*** his son ***Isaac*** as an ***offering***. God says to Abraham: "Take your son, your only [*monogenes*] son Isaac, whom you love, and go to the land of ***Moriah***, and offer him there as a burnt offering on one of the mountains of which I shall tell you" (Gen. 22:2). Of course, before Abraham can carry out this command, God stops Abraham and says: "Do not lay your hand on the boy or do anything to him, for now I know that you fear God, seeing you have not withheld your son, your only [*monogenes*] son, from me" (Gen. 22:12).

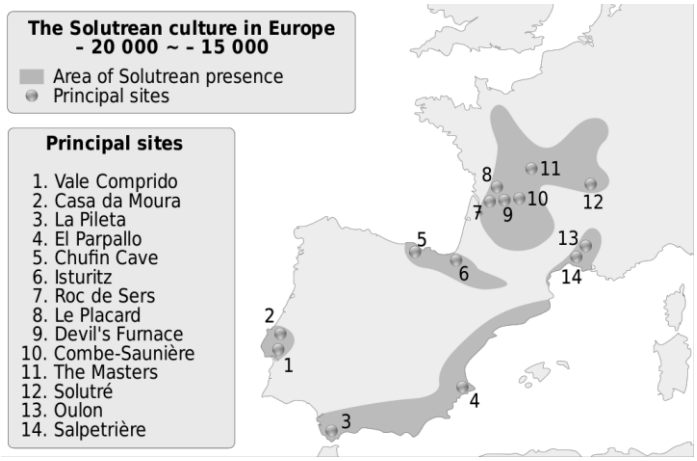
"By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten [*monogenes*] son. . . ." (Heb. 11:17). We know that Isaac wasn't literally Abraham's ***only begotten*** son. Isaac was the second son. ***Ishmael*** was Abraham's ***first-born son***. If you understand ***monogenes*** as ***a literal begetting***, then it should have been Ishmael whom Abraham took up Mount Moriah. However, if you understand ***monogenes*** as ***a unique, one-of-a-kind relationship***, then you may accurately describe Isaac his "only" or "only begotten" son - for Isaac truly was the only ***son of the covenant***.

Adam compared to Jesus tempted by the devil in the Wilderness

Matthew 4:1-11

[1] Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.
[2] And when he had fasted forty days and forty nights, he was afterward an hungered.
[3] And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.
[4] But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.
[5] Then the devil taketh him up into the **"Holy City**,**"** and setteth him on a pinnacle of the temple,
[6] And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.
[7] Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.
[8] Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;
[9] And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.
[10] Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.
[11] Then the devil leaveth him, and, behold, ***Angels came and ministered unto Him***.

Solutrean Eden



Year 0000 BC – Genesis 2:15

"And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it."

Genesis 2:16-17

[16] And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat:
[17] But of the tree of the ***knowledge of good and evil***, thou shalt not eat of it: for in the day *that* thou eatest thereof thou shalt surely die.

Prometheus was a Titan, an Ancient Greek God, who created man and stole fire from the Gods to keep him warm and enlighten him. He was one of the original Trickster Gods but he was the Champion of men. He created man from clay and the Goddess Athena breathed life into them. Prometheus angered Zeus by stealing fire from Heaven and therefore was chained to a rock, where an Eagle pecked at his liver for eternity. So he is a symbol of rebellion, a renegade, in that he abandoned the Gods and

God told ***mankind*** *that* He did not create them except that they should worship Him. Everything in this world was created for Adam and his descendants, in order to aid us in our ability to worship and know God. Due to God's infinite Wisdom, Adam and his descendants were to be the caretakers on earth, so God taught Adam what he needed to know to perform this duty. God mentions:

"He taught Adam all the names of everything."
Qur'an 2:31

God imbued Adam with an insatiable need for and love of knowledge; and invested Adam with the ***powers of reasoning*** and ***free will to power***; and he was endowed with the ability to identify and designate names to everything - communicating in the **"*common language of animals*."** [7]

[7] Linguists estimate that more than 3000 separate languages exist in the world today, all distinct, so that speakers of one cannot understand those of another, yet these languages are all so fundamentally similar that it is possible to speak of a **"human language"** in the singular. Language is a special form of communication that involves learning complex rules to make and combine symbols (words or gestures) into an endless number of meaningful sentences. Language exists because of two simple principles - words and grammar.

A ***word*** is an arbitrary pairing between a sound or symbol and a meaning. *For example, in English the word cat does not look or sound or feel like a cat, but it refers to a certain animal because all of us memorized this pairing as children*. ***Grammar*** refers to a set of rules for combing words into phrases and sentences. It may seem surprising, but speakers of all 3000+ separate languages learned the same ***four rules of language***.

The first language rule is ***phonology*** – how we make meaningful sounds. ***Phonemes*** are basic sounds. We combine phonemes to form words by learning the second rule: morphology. ***Morphology*** is the system we use to group phonemes into meaningful combinations of sounds and words. A ***morpheme*** is the smallest, meaningful combination of sounds in a language. After learning to combine morphemes to produce words, we learn to combine words into meaningful sentences. The third language rule governs ***syntax*** or grammar. This set of rules specifies how we combine words to form meaningful phrases and sentences. The fourth language rule governs ***semantics*** – the specific meaning of words or phrases as they appear in various sentences or contexts.

He taught Adam how to think – to apply knowledge to solve problems, make plans and decisions and to achieve goals. *We, the children of Adam, have inherited these skills in order that we can exist in the world and worship God in the best manner.*

After Adam had learned the names and uses for all things God said to the Angels:

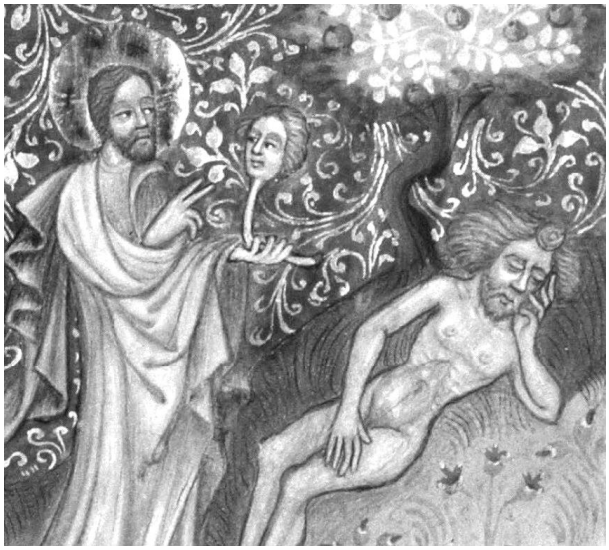
> "'Tell me the names of these if you are truthful.' They answered 'Glory be to You, we have no knowledge except what You have taught us. Verily it is You the All Knower, the All Wise.'"
>
> Qur'an 2:31-32

God turned to Adam and said:

> "'O Adam! Inform them of their names,' and when he had informed them of their names, He said: Did I not tell you that I know the unseen in the heavens and the earth, and I know what you reveal and what you have been hiding?"
>
> Qur'an 2:33

Adam tried to ***speak with the Angels***, but they were occupied worshipping God. The Angels were given no specific knowledge or **"*freedom of will*,"** their sole purpose being to worship and praise God. Adam, on the other hand, was given the ability to reason, make choices and identify objects and their purpose. This helped to prepare Adam for his coming role on earth. So Adam knew the names of everything, but he was alone in Heaven. One morning Adam awoke to find a woman gazing at him.

"The Lady of the Rib"



Because **Adam** is lonely and lacks a helper as his partner, **Yahweh** puts him to sleep and makes a woman out of his rib (Gen. 2:21-23). Again we return to a story of the Sumerian deities **Enki** and **Ninsikila-Ninhursaga**, starting with Enki's incestuous attempt to win the love of his great-granddaughter, **Uttu**; he does so by finding **'*a gardener*'** to help him grow all kinds of ***fruits*** and ***vegetables***. Upon accepting Enki's gift, ***Enki takes her by force*** until Ninhursaga arrives—***removing Enki's semen from Uttu's body*** and planting it in the ground where ***eight plants*** then grow. Later, Enki comes across the plants and asks his page **Isimu** if he should eat them to "find out their nature."

After ***Enki ate the eight plants belonging to his wife***, the goddess **Ninhursag**, she cursed him so that ***eight parts of his body became diseased***. When he was nearly dead, the gods persuaded Ninhursag to help him, and she created ***eight healing goddesses***. The goddess who cured Enki's rib was Ninti, whose name means **"lady of the rib"** and **"lady of life."** In Hebrew mythology, Adam names the woman created from his rib **Hawwah**, which means "life."

All children, regardless of where in the world they are, go through the same four language stages because of innate language factors. These factors facilitate how we make speech sounds and acquire language skills - all languages share a common universal grammar and children inherit a mental programme to learn this universal grammar. Cf. ***sacred geometry*** (i.e. **"*quabbalism*"**).

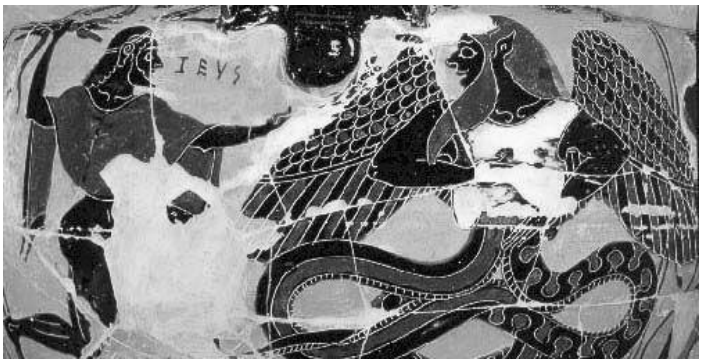
Ninti

Ninti (from Nin- "*lady*" + -ti "**rib**"; "*to make live*") was one of eight goddesses created for this task and her name means both **"Lady of the Rib"** and **"Lady Who Makes Live."** This myth was later adapted in the **Book of Genesis** as the story of ***Eve created from Adam's rib***.

Isimu says he will name each one and give it to Enki to eat; doing so **"he becomes pregnant,"** but suffers great for being **"unable to give birth as a male." Ninhursaga** decides to help by placing him in her ***vulva*** and gives birth to eight deities, each of which is created from a different part of Enki's body. As you may have already guessed, one is from his rib:

> "My brother,
> what part of you hurts you!"
> "My ribs hurt me!"
> She gave birth to Ninti out of it.

Upon a comparison, I would argue that this myth encompasses four of the five general motifs present in Genesis. First, as explained earlier, both **Eden** and **Dilmun** are depicted as ***a peaceful, heavenly garden-land where gods roam***. Second, **'*a tree*' *or* '*plants of life*'** grow there (though in the Enki myth, it literally contains life). Third, although not labeled explicitly as ***trickery***—and therefore allowing for fair criticism—like ***the serpent*** it was **Isimu** who ***convinced Enki to eat the plants, resulting in knowledge but also misery***. Finally, we have ***the creation of a lady of the rib*** (lit. "Ninti," in Sumerian)—***her created from a male*** with the help of a godlings.

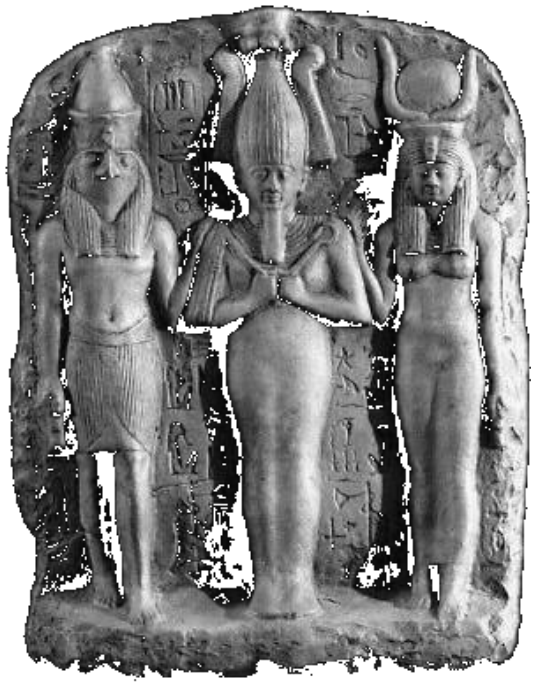


Osiris (Zeus) vs. Set (Typhoeus)

Compare how, according to the form of the myth reported by the ***Greek author* Plutarch**, by the end of the **New Kingdom**, a tradition had developed in ***Egyptian mythology***, that before becoming master of the Afterlife, **Osiris** ruled **Egypt** and ***taught agriculture*** and ***gave laws and civilization to humans***. However, Osiris' evil brother **Typhon**, who was

identified with **Set**, and was extremely ***jealous*** of him, so ***Seth killed Osiris*** and ***cut his body into fourteen pieces***, which he distributed around Egypt to make sure that the body was never found again. Note: **Typhon** divided the body into ***twenty-six pieces***, which he distributed amongst his fellow conspirators in order to implicate them in the murder. ***Cult centers of Osiris*** all over the country claimed that the ***corpse***, or particular pieces of it, was found near them.

In a **variant of the scenario**, **Osiris is put to death two times** (brought down, then cut up), the corpse having been discovered a first time by Isis and Nephthys, then reconstituted and buried before being resuscitated.



Horus, Osiris, and Isis

Osiris and his sister **Isis** were paired together, as were **Set** and **Nephthys**. **Osiris had green skin** because he was a ***god of agriculture, vegetation, and fertility***. As a god on earth, he was ***the first pharaoh*** and taught his people how to grow ***corn*** and make ***wine*** from ***grapes*** and ***bread*** and ***beer*** from ***wheat***. Together with Nepthys, Isis roamed the country, ***collecting the pieces of her husband's body and reassembling them***. Once she completed this task, she breathed the **"breath of life"** into his body and ***resurrected*** him. They were together again, and **Isis** became pregnant soon after.

Eye of Ra and moon-eyed Eye of Horus

Here I draw your attention to the **Eye of Horus**, in ancient Egypt, symbol representing protection, health, and restoration. According to Egyptian myth, **Horus** ***lost his left eye in a struggle with*** **Seth**. The eye was ***magically restored*** by **Hathor**, and this restoration came to symbolize ***the process of making whole and healing***. Compare, ***the* '*sacred eye*' (*of Osiris*)**, which is often seen held by ***a monkey***, as an allusion to **Thoth**, who healed the eye. Because of this rejuvenation, it is also called **"*green eye*,"** associating the color with Osiris, vegetation, resurrection.

Year 0000 BC - Gen. 2:21-23

[21]And the LORD God caused a ***deep sleep*** to fall upon Adam, and he slept: and He took ***one of his ribs***, and closed up the flesh *instead* thereof; [22] And the rib, which the LORD God had taken from man, made He a ***woman***, and brought her unto the man. [23] And Adam said, This is now bone ***of my bones***, and ***flesh of my flesh***: she shall be called **Woman**, because she was ***taken out of Man***.

Adam opened his eyes and looked into the beautiful face of a woman gazing down at him. Adam was surprised and asked the woman why she had been created. She revealed that she was to ease his loneliness and bring tranquility to him. The Angels questioned Adam. They knew that Adam possessed knowledge of things they did not know about and the knowledge mankind would need to occupy the earth. They said 'who is this?' and Adam replied 'this is Eve.' [8]

Eve is ***Hawwa*** in Arabic; it comes from the root word "*hay*," meaning "*living*" (in the sense that bread is made of grain). Eve is *also* an English variant of the old Hebrew word ***Havva***, also deriving from "*hay*." Adam informed the Angels that Eve was so named because she was made from a part of him and he, Adam, was a living being.

Both Jewish and Christian traditions *also* maintain *that* Eve was created from Adam's rib, although in a literal translation of the Jewish tradition, "*rib*" is sometimes referred to as "*side*."

> "That the woman was made of a rib out of the side of Adam; not made out of his head to rule over him, nor out of his feet to be trampled upon by him, but out of his side to be equal with him, under his arm to be protected, and near his heart to be beloved. "
>
> Matthew Henry

Note: Our ribs act like a cage for our heart and lungs. Many people think of the skeletal structure as static, but as our ribs show, bones are some of the most dynamic structures in our bodies. Although all bones can repair themselves, the rib is the only bone capable of growing back just as strong as before a break, being able to regenerate them.

The traditions of Prophet Muhammad relate that Eve was created while Adam was sleeping from his shortest left rib and that, after sometime, she was clothed with flesh. He (Prophet Muhammad) used the story of Eve's creation from Adam's rib as a basis for imploring people to be gentle and kind to women.

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[8] The realization that all **mtDNA** lineages (Africa, Asia, Europe and the Americas) can be traced back to a single origin is popularly called the **"*mitochondrial Eve*" *theory*** - *accordingly*, everyone on the planet today can trace a specific part of his-or-her genetic heritage back to one woman through a unique part of our genetic makeup, the mitochondrial DNA (mtDNA). The mtDNA of "mitochondrial Eve" has been passed down through the centuries from ***mother-to-daughter*** (men are carriers, but don't pass it on) and exists within all people living today. It is popularly known as the Eve theory because, as can be deduced from the above, it is passed down through the ***X chromosome***. *Scientists are also studying DNA from the* ***Y chromosome*** (*perhaps to be dubbed the* **"*Adam theory*"**), *which is passed only from* ***father-to-son*** *and is not recombined with the mother's genes*.

> "O Muslims! I advise you to be gentle with women, for they are created from a rib, and the most crooked portion of the rib is its upper part. If you try to straighten it, it will break, and if you leave it, it will remain crooked; so I urge you to take care of the women."
>
> Saheeh Al-Bukhari

God instituted different roles for husbands and wives from Creation, but they were both adversely affected by the Fall (Genesis 3:16). However, the Fall did not change the fact that God made the woman (and thus all women) equal in status to Adam (and thus all men).

A ***Venus figurine*** is any ***Upper Paleolithic* (*Late Stone Age*)** statuette portraying a woman (between 50,000 and 10,000 years ago). They may have served a ritual or symbolic function... as religious figures, as erotic art or sex aids, or alternatively as self-depictions by female artists. These figurines were carved from soft stone (such as steatite, calcite or limestone), bone or ivory, or formed of clay and fired. The latter are among the ***oldest ceramics known***. In some examples, certain parts of the human anatomy are exaggerated: abdomen, hips, breasts, thighs, vulva. In contrast, other anatomical details are neglected or absent, especially arms and feet. The heads are often of relatively small size and devoid of detail. Some may represent pregnant women, while others show no such signs. The absence of feet has led to suggestions that the figures might have been made to stand upright by inserting the legs into the ground like a peg.

Poseidon, Hades, and Minerva-Athena born from the head of Zeus-Jove

Minerva - Athena, Greco-Roman goddess of wisdom and strategic warfare, was born of Titaness ***Metis***, cousin and first wife of Zeus, who had been ***swallowed by Jupiter***, and burst from her father's head, fully armed and clad in armor. Metis' "magical cunning" is easily equated with the "trickster powers" of Prometheus.

Zeus tricked Metis into turning herself into a fly and promptly swallowed her: She had already conceived a child. In time she began making a ***helmet and robe*** for her ***fetal daughter***. The hammering as she made the helmet caused Zeus great pain, and ***Hephaestus - Vulcan*** either clove Zeus' head with an axe, or hit it with a hammer at the river Triton, giving rise to ***Minerva - Athena's birth*** - the goddess leaping from Zeus' head, "fully grown, armed, and armoured" - and Zeus was none the worse for the experience.

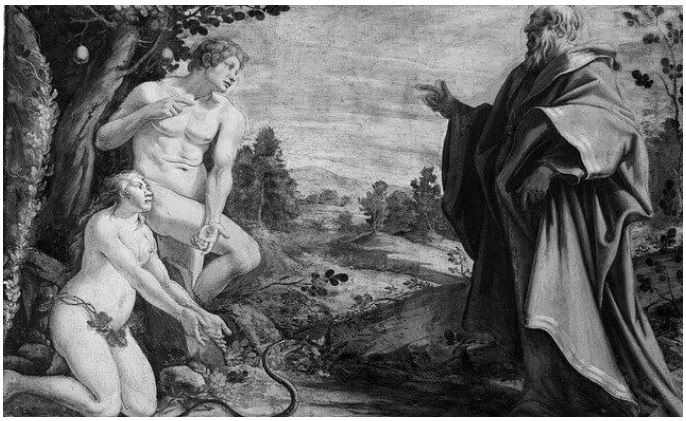
The similarities between Zeus swallowing Metis and ***Cronus swallowing his children*** have caused some controversy in regard to ***reproduction myths*** and the ***lack of a need for women as a means of reproduction***. ***Orphic tradition*** enthrones Metis side-by-side with ***Eros*** as ***primal cosmogenic forces***. Plato makes ***Poros***, or "creative ingenuity," the child of Metis.

Romans equated Minerva - Athena with the Greek goddess ***Athena***, virgin goddess of music, poetry, medicine, commerce, weaving, and the crafts. She is often depicted with her sacred creature - the **"*owl of Minerva - Athena*"** (which symbolizes her association with wisdom and knowledge).

Birth of Aphrodite

In Hesiod's ***Theogony***, ***Aphrodite*** was created from the bloody sea foam (*aphros*) produced by ***Uranus' genitals***, which had been severed by ***Cronus*** - patron of "the harvest." Uranus was the primal Greek god personifying "the sky." Uranus or Father Sky was the son and husband of Gaia, Mother Earth. Uranus and Gaia were the parents of the first generation of Titans, and the ancestors of most of the Greek gods.

Cronus was leader and youngest of the first generation of Titans. He overthrew his father and ruled during the mythological ***Golden Age***, until he was overthrown by his own son ***Zeus*** and imprisoned in ***Tartarus*** - *the deep abyss that is used as a dungeon of torment and suffering for the wicked and as the prison where souls were judged after death and where the wicked received divine punishment*.



Adam and Eve dwelt in tranquility in ***Paradise***. This, *too*, is agreed upon by Islamic, Christian and Jewish traditions. Islam tells us that all of Paradise was theirs to enjoy and God said to Adam, "eat both of you freely with pleasure and delight of things therein as wherever you will..." (Qur'an 2:35). The Qur'an does not reveal, *though*, the exact location of where this Paradise was; *however*, Islamic commentators agree that it is not on the earth, and that the knowledge of the location is of no benefit to mankind.

It is preposterous to argue *that* "God would soon curse the woman's ***childbearing process***" and introduce both ***toil*** and ***pain*** as necessary to fulfillment of a woman's primary role as mother.

Few things kept the savage brutes more in awe than Nature's most sacred rituals of the **Blood Cult of the Moon** - an imagined prehistoric women's cult which elevated the status of primitive women from ***slave to servant***. In other words, *a man is held responsible by God for the sayings and doings of his wife and daughters, even his mother and aunts*... but, *a woman is not responsible for her husband's sayings and doings, nor her fathers or brothers sayings and doings, neither for the sayings and doings of her sons, cousins, or other kinsmen*.

1. - *the women wouldst menstruate monthly*

> In childlike dumbness ***stone age men*** rumoured: "How could anyone bleed so much and not die nor show signs of wounding!?" So, the men were in awe of the women... whom bled and died not - and because their kinswomen were their mothers, aunts, sisters, and daughters... they *also* highly revered them.[9] In fact, women naturally live longer life-spans than men,

[9] For example, the ancient Iroquois peoples would recognize in a woman the same status of **"shaman"** as men, and accord her all the dignities invested in men

and the oldest woman in early stone age tribes would have been a ***tribal matriarch***.

2. - ***the women would get pregnant***

If a woman ceased to maturate she wouldst soon show signs of pregnancy. At this time humanity had not yet evolved **"*love relationships*"** based upon fondness and mutual attraction.

3. - the women would begin lactating and give birth

Men want firstborn sons

4. - that menstruation ceased and women ceased to become pregnant.

Men had learned to revere women - their grandmothers, mothers and aunts, sisters and cousins, their daughters... but their love was augmented by bestial concepts of patriarchical "alpha-beta" dominance and possessiveness (i.e. like a dog pissing on your leg, saying: "because I claim you... you belong to me")... more like animals than rational, intelligent beings.

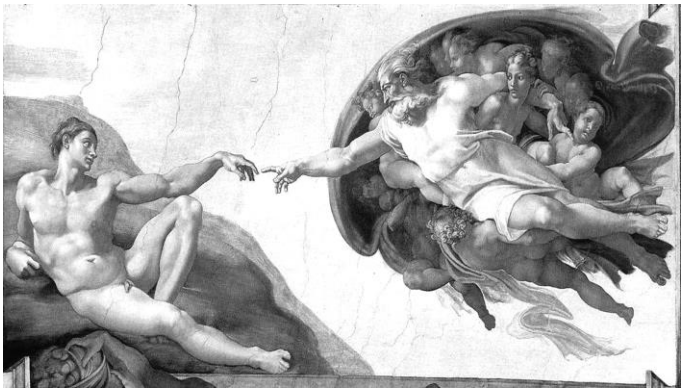
Women were still on their knees being ***fucked like bitches*** in heat in dark recesses of caves and around fires under the stars. The act of ***coetus*** (i.e. sexual procreation between a man and a woman, requiring insertion of the penis into the vagina and culminating in ejaculation of semen) was fully-understood to have relevance in pregnancy - because prehistoric peoples keenly observed the stars, seasons, migratory patterns of animals, and had intimate understanding of plants - and they were smart enough to be both gullible and superstitious.

A couple smooches in this baked clay scene from 1800 BC Mesopotamia.
The British Museum

concerning i.e. "town councils" - but not including women in the all-male "war councils" - as women were not "warriors."

The ***love relationship*** had not yet evolved within ***dynamic group consciousness*** (i.e. a clan, tribe, or family unit). The ***first kiss*** had not been shared... jealousy did not exist: If a man wanted something he growled and challenged and fought for what he wanted. It was better not to want than to be dominated and exiled or killed - but such submissiveness is unworthy of jealousy. It would be chivalrous to die for virginal innocence... but women inherently know how to seduce men. It was *probably* a woman which initiated the ***first kiss*** - and she was *no doubt* the great inventor of the ***missionary position***.[10]

Now - note this: The ***missionary position*** appears outwardly to be a man on top of a woman - in other words, she is beneath him (i.e. *subjective*) - more to the point, she appears conquered. But, in reality, has unwittingly positioned him betwixt her thighs... and shouldst she choose... she could wrap her legs around him and entrap him even as wouldst a praying mantis her lover - eating his brain whilest he dies, his hips instinctively fucking himself to death - the poor unwilling fucker unable to stop... unable to fight back - being trapped in her limbs - and unable to flee.



"The Creation of Adam"
The Sistine Chapel ceiling's most famous panel by Michelangelo

On the Brain

Earlier, simpler brains were not replaced; rather, as the brain's capacities developed, new brain evolutions wrapped themselves around earlier stages, which continued to function, and learned to interact with them. The earliest brain to develop was the ***reptilian brain*** (made up of the ***brain stem*** and the ***cerebellum***): It controls movement, breathing, circulation, hunger and reproduction - and is concerned with territory, social dominance - responsible for survival instincts (i.e. ***fight or fuck or flee***). The behaviours of the reptilian brain are largely ***unconscious*** and automatic, and highly resistant to change.

This is followed by the ***mammalian brain***, with instincts for connecting events with feelings and memory formation and ***long-term memory***; it controls ***hormones*** and body (i.e. blood) temperature. For these reasons, it is also known as the ***visceral*** or feeling brain. Like the reptilian brain, it operates primarily on a ***subconscious*** level and without a sense of time - and cannot fully differentiate between reality and imagination. The mammalian brain serves to add a layer of control to the automatic responses of the reptilian brain.

The final step in our brain's development was the ***neocortex***, the ***thinking*** part of the brain which makes logic, speech and writing possible. The most fully evolved animals - humans, primates and even dolphins - operate *via* all three of these developmental stages. The neocortex enables executive decision-making, purposeful behaviour and allows us to see ahead and plan for the future. It *also* has specialized areas that make sense of and process information received from our physical senses. Unlike the other two brains, it operates on a mostly ***conscious*** level, is dominant when engaged and when humans are in a standing position.

"*And they were both naked, the man and his wife, and were not ashamed*."

Gen. 2:25

God continued his instructions to Adam and Eve by warning them: "Come not near this tree or you both will be of the wrongdoers." (Qur'an

[10] You could be punished for doing it in a position other than missionary in the Middle Ages. The church sentenced anyone having anything but man-on-top, woman-on-bottom relations to three years' penance.

2:35). The Qur'an does not reveal what type of tree it was; we have no details and seeking such knowledge also produces no benefit. More-so, Eve was warned her never to stray from the side of her mate, *that is*, to attempt no personal or secret methods of furthering their mutual undertakings. What is understood is that Adam and Eve lived a tranquil existence and understood that they were forbidden to eat from the tree. However, Satan was waiting to exploit the weakness of mankind.

> "The Angels prostrated themselves all of them together. Except Satan, he refused to be among the prostrators. God said: 'O Satan! What is your reason for not being among the prostrators?' Satan answered, saying: 'I am not the one to prostrate myself to a human being, whom You created from sounding clay of altered black smooth mud.' God said: 'Then get out from Here for verily you are an outcast or cursed one. Verily the curse shall be upon you till the Day of Resurrection.'"
>
> Qur'an 15:30-35

Statue of Adam and Eve in the Garden of Eden
Visitor Center of the Church of Jesus Christ of Latter-Day Saints, Mormon. Salt Lake City Utah.

Satan was *there* in the Paradise of Adam and Eve and his vow was to misguide and deceive them and their descendents. Satan said: "Surely I will sit in wait against them (human beings) on Your Straight Path. Then I will come to them from before them and behind them, from their right and from their left…": (Qur'an 7:16-17*). Satan is arrogant, and considered himself better then Adam, and thus mankind—and is crafty and cunning, but ultimately understands the weakness of human beings; he recognizes their loves and desires.*

Eve had most scrupulously carried out God's instructions for more than one hundred years, and it did not occur to her that any danger would attach to the increasingly private and confidential visits she was enjoying with a snake named ***Satan***. The whole affair developed so gradually and naturally that she was taken unawares.

Satan did not say to Adam and Eve "go eat from that tree" nor did he out rightly tell them to disobey God. He whispered into their ***hearts*** and planted disquieting thoughts and desires. Satan said to Eve: "Your Lord did not forbid you this tree save that you should become Angels or become of the immortals": (Qur'an 7:20). Her mind became filled with thoughts of the tree, and one day they decided to eat from it. Influenced by flattery, enthusiasm, and great personal persuasion, Eve behaved ***as all human beings do*** - she became preoccupied with her own thoughts and the whisperings of Satan... - *she* forgot the warning from God... - then and there consenting to "taste the ***fruit forbidden***."

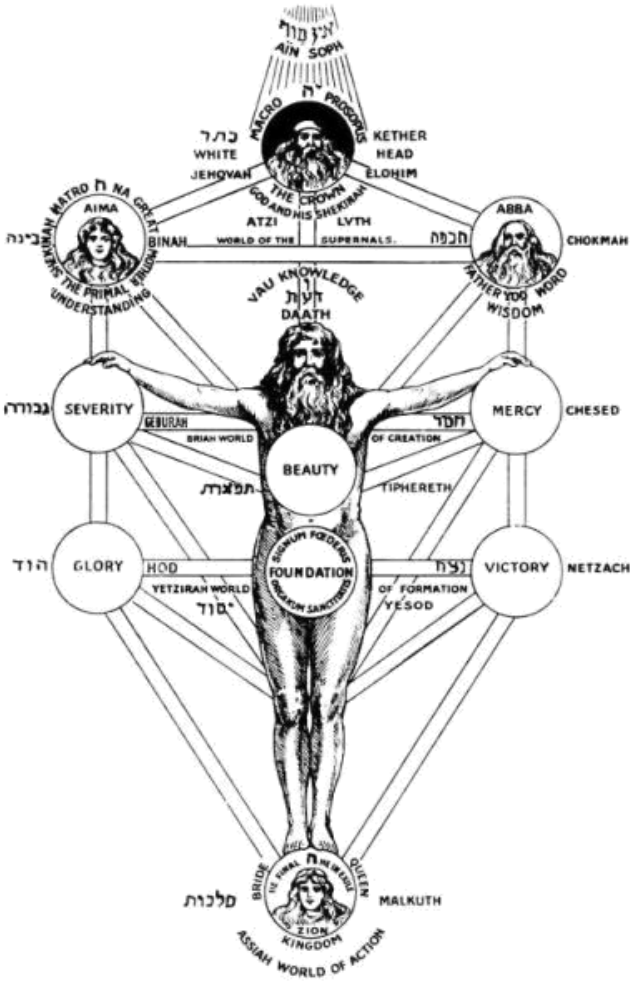
Adam was not beguiled; he knew exactly what he was about: It was in the despair of the realization of failure that Adam deliberately chose to share ***the fate of Eve***. He loved his mate with a supermortal affection, and the thought of the possibility of a lonely vigil in Paradise without her was more than he could endure.

It is at this point that the Jewish and Christian traditions differ greatly from Islam. At no point do the words of God – the glorious al-Qur'an, or the traditions and sayings of Prophet Muhammad - indicate that Satan came to Adam and Eve in the form of a snake or serpent.

Adam Kadmon

In **Kabbalah**, **Adam Kadmon** also called **Adam Elyon**, or **Adam Ila'ah**, is the first **of Four Worlds** that came into being after the contraction of ***God's infinite light***. Adam Kadmon is not the same as the physical **Adam Ha-Rishon**. Nonetheless, Adam Kadmon, the ***symbolic "primordial man,"*** is ***divine light without vessels***, i.e., pure potential—the most sublime manifestation of the Deity that is to some extent accessible to human meditation. In the ***human psyche***, Adam Kadmon corresponds to the ***yechidah***, the ***collective essence of the soul***.

The first to use the expression **"*original man*,"** or **"*heavenly man*,"** is **Philo**, in whose view the γενικός, or ουράντος ἄνθρωπος, "as being ***born in the image of God***, has no participation in any corruptible or earthlike essence; whereas the ***earthly man*** is made of loose material, called ***a lump of clay***" ("De Allegoriis Legum," I. xii). The heavenly man, as the perfect image of the **Logos**, is ***neither man nor woman***, but an ***incorporeal intelligence*** purely an idea; while the earthly man, who was created by God later, is ***perceptible to the senses*** and partakes of earthly qualities ("De Mundi Opificio," i. 46). Philo is evidently combining **Midrash** and ***philosophy***, **Plato** and the ***rabbis***. Setting out from the duplicate Biblical account of Adam, who was formed in the image of God (Gen. 1. 27), and of the first man, whose body God formed from the earth (Gen. 2. 7), he combines with it the **Platonic doctrine of ideas**; taking the ***primordial Adam as the idea***, and ***the created man of flesh and blood as the "image."*** That Philo's philosophic views are grounded on the Midrash, and not vice versa, is evident from his seemingly senseless statement that the "heavenly man," the οὐράνιος ἄνθρωπος (who is merely an idea), is "neither man nor woman." This doctrine, however, becomes quite intelligible in view of the following ancient Midrash.



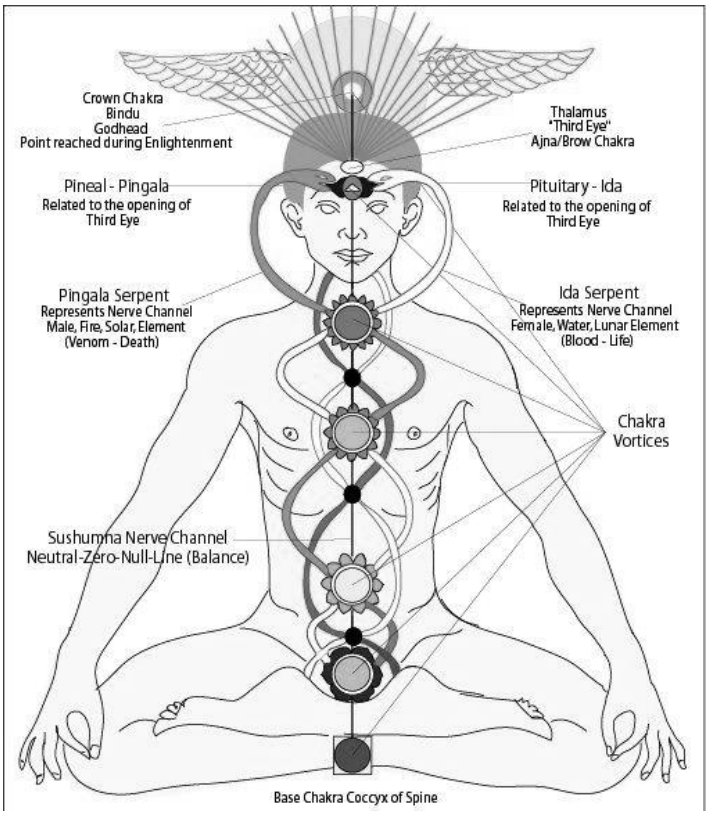
In the ***Book of Genesis***, the ***tree of life*** is first described in chapter 2, verse 9 as being planted with the ***tree of the knowledge of good and evil*** (Hebrew: עֵץ הַדַּעַת) "in the midst of the Garden of Eden" by God. In Genesis 3:24 cherubim guard the way to the tree of life at the east end of the Garden. The tree of life is represented in several examples of ***sacred geometry*** and is central in particular to the ***Quabbalah*** (the mystic study of the ***Torah***), where it is represented as **"*a diagram of ten points*,"** also known as the ***Ten Sephiroth***. The tree, visually or conceptually, represents as a series of divine emanations God's creation itself *ex nihilo*,

the nature of revealed divinity, the human soul, and the spiritual path of ascent by man. In this way, Quabbalists developed the symbol into a full model of reality, using the tree to depict a map of Creation.

The Eastern Orthodox Church has traditionally understood the tree of life in Genesis as a ***prefiguration of the Cross***, which humanity could not partake of until after the incarnation, death and resurrection of Jesus. Jesus is sometimes likened to a "divine cluster" of grapes hanging on the "Tree of the Cross" from which all partake in Holy Communion.

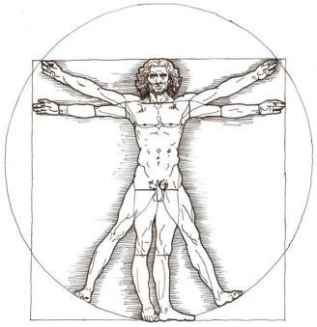
The ***world tree*** - hitherto mentioned as **Yggdrysil** - is represented as a colossal tree which supports the heavens, thereby connecting the heavens, the terrestrial world, and, through its roots, the underworld. It may also be strongly connected to the motif of the tree of life.

The human body can express the symbol of world axis. Some of the more abstract **Tree of Life** representations, such as the Sefirot in ***Kabbalism*** and in ***the chakra system*** recognized by **Hinduism** and **Buddhism**, merge with ***the concept of the human body as a pillar between heaven and earth***. Disciplines such as **Yoga** and **Tai Chi** begin from ***the premise of the human body as axis mundi***.



Chakras in Human body

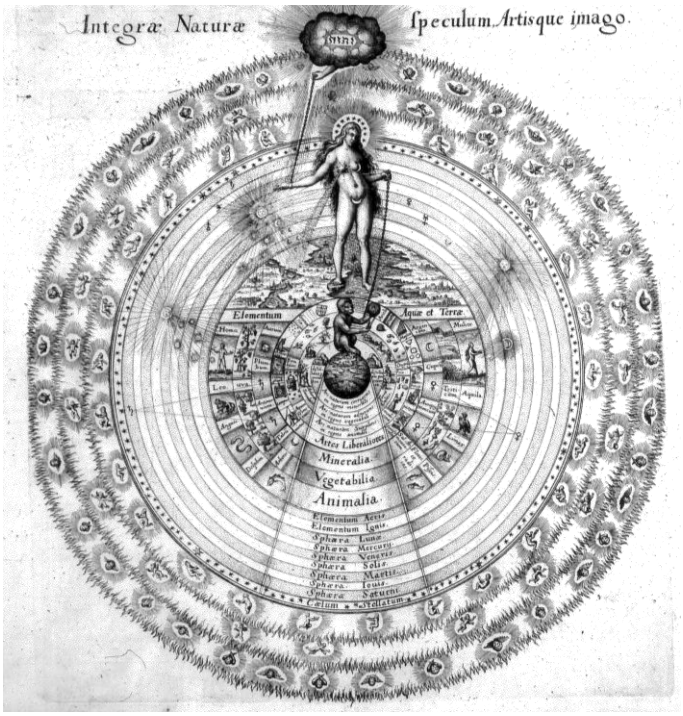
The **Buddha** represents ***a world centre in human form***. Large statues of a meditating figure unite ***the human figure with the symbolism of temple and tower***. **Astrology** in all its forms assumes ***a connection between human health and affairs and the orientation of these with celestial bodies***. World religions regard ***the body itself as a temple*** and ***prayer as a column uniting earth to heaven***.

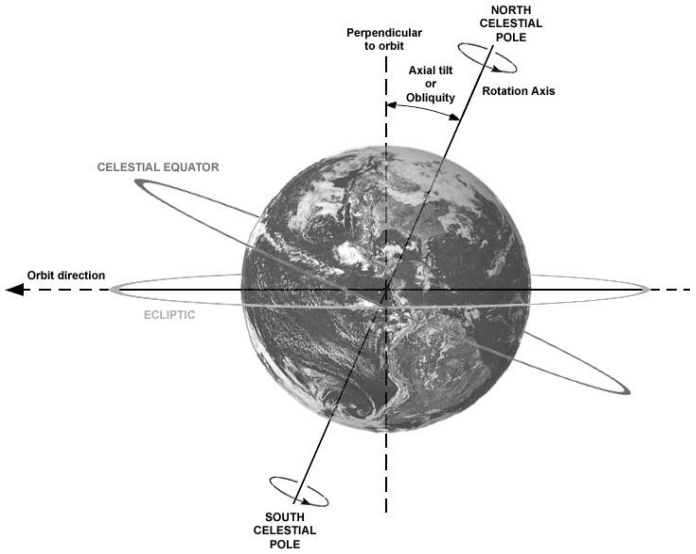


Vitruvian Man

The image of a human being suspended on a tree or a cross locates the figure at the axis where heaven and earth meet. The Renaissance image known as the **Vitruvian Man** represented a symbolic and mathematical exploration of *the human form as world axis*.

Conversely, the ***axis mundi*** (also cosmic axis, world axis, world pillar, columna cerului, center of the world) is the ***world center***, or the ***connection between Heaven and Earth***. As the ***celestial pole and geographic pole***, it expresses a point of ***connection between sky and earth*** where the four compass directions meet. At this point travel and correspondence is made between higher and lower realms. Communication from lower realms may ascend to higher ones and blessings from higher realms may descend to lower ones and be disseminated to all. The spot functions as the ***omphalos*** (*navel*), the world's point of beginning.





World Axis

Many types of trees found in the ***Celtic*** nations are considered to be sacred, whether as symbols, or due to medicinal properties, or because they are seen as the abode of particular nature spirits. It was Mesolithic barbarians who stood the first ***totem poles*** - at places like ***Göbekli Tepe***[11]

[11] **Göbekli Tepe**, a megalithic site predating Stonehenge by some 6000 years, lies six miles from Urfa, *an ancient city in southeastern Turkey*. Its massive carved stones are about 11,000 years old, being crafted and arranged by prehistoric

and ***Stonehenge*** - the oldest temple sites in the world. A few gigantic pine totem poles were raised at Stonehenge between 8500 and 10,000 years ago.

Cf. the ***Tower of Babel***.

The Wormy Fruit *of* The Tree of Knowledge of Good and Evil

The fruit has commonly been represented as an apple due to wordplay of the Latin word for apple, "malus."

Satan Exulting over Eve, watercolor by William Blake (1795)
Graphite, pen and black ink, and watercolor over color print
Height: 16.75 in (42.5 cm). Width: 21.0625 in (53.5 cm

Genesis 3:6-9

6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.
7 And the eyes of them both were opened, and they knew *that* they were naked; and they sewed fig leaves together, and made themselves aprons.

infer

"Then they both ate of that tree, and so their private parts appeared to them, and they began to stick on themselves the leaves from Paradise for their covering. Thus did Adam disobey his Lord, so he went astray. Then his Lord chose him, and turned to him with forgiveness and gave him guidance."

Qur'an 20:121-122

supra

8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.
9 And the LORD God called unto Adam, and said unto him, Where art thou?
10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.
11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?
12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.
13 And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.
14 And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:
15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.
16 And Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.
17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;
18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;
19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.
20 And Adam called his wife's name Eve; because she was the mother of all living.
21 Unto Adam also and to his wife did the LORD God make ***coats of skins***, and clothed them.
22 And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:
23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.
24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

end chapter three

"*Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?*"

Genesis 3:11

It can be verily testified that the **"*proverbial shit*"** slides down... as Adam firstly implicates the woman... and she the serpent. Cf. Gen. 4:9, And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?

Never did this noble soul fully recover from the effects of that excruciating period of mental suffering and spiritual sorrow. No feature of their subsequent deprivations and material hardships ever began to compare in Eve's memory with those terrible days and awful nights of loneliness and unbearable uncertainty.

They could not go west across the ***Great Green Sea*** (i.e. the Mediterranean) for the ***Edenites*** had no boats suitable for such a marine adventure. They could not go north into ***Hyperborea*** - the northern hills of that region were infested with hostile tribes: (cf. the Guti). The only way open was to the east, and so they journeyed eastward toward the then pleasant regions between the ***Tigris*** and ***Euphrates*** rivers. And many of those who were left behind later journeyed eastward to join the ***Adamites*** in their new valley home.

Adam compared to Job

Compare Adam to the Biblical **"*man of suffering*" *Job*** - a very wealthy and influential man living in the land of ***Uz***,[12] Ibn Ishaaq stated *that* ***Job*** was ***a man of Rum***: His name ***was Job ibn Mose ibn Razeh ibn Esau ibn Isaac ibn Abraham***. Someone else said he was ***Job ibn Mose ibn Rimil ibn Esau ibn Isaac ibn Jacob***. There have also been other statements in his lineage. Ibn **Asaker** narrated that his ***mother was a daughter of Prophet Lot***. It was said, *also*, that his father was one who believed in Abraham when he was cast into to the fire.

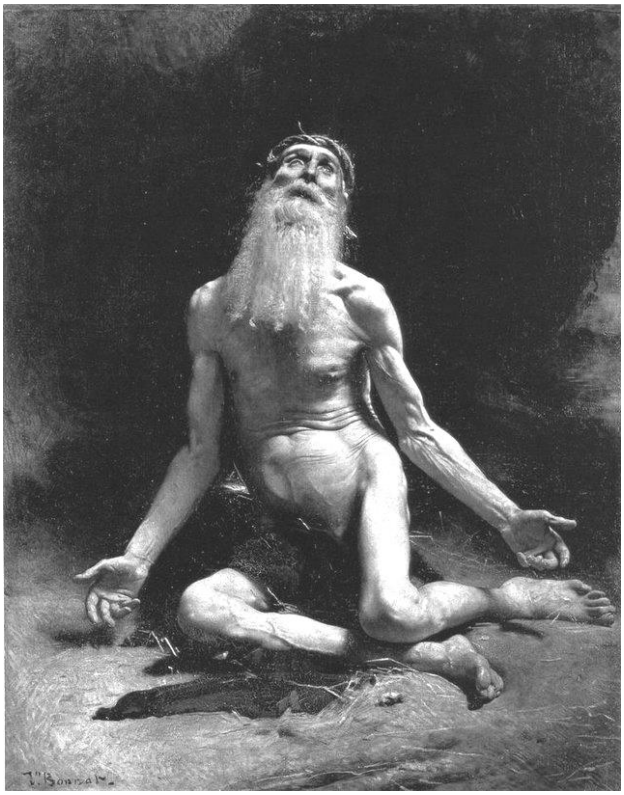
Allah the Almighty praised His worshipper Job, saying:
"Truly! We found him patient. How excellent a slave! Verily, he was ever oft-returning in repentance to Us."

Qur'an 38:44

Job was a man having much wealth of all kinds: beasts, slaves, sheep, vast lands of Haran and many children. More-so, he was repentant, remembering Allah with thankfulness, patience and steadfastness. This was the cause of his rescue and the secret of Allah's praising him.

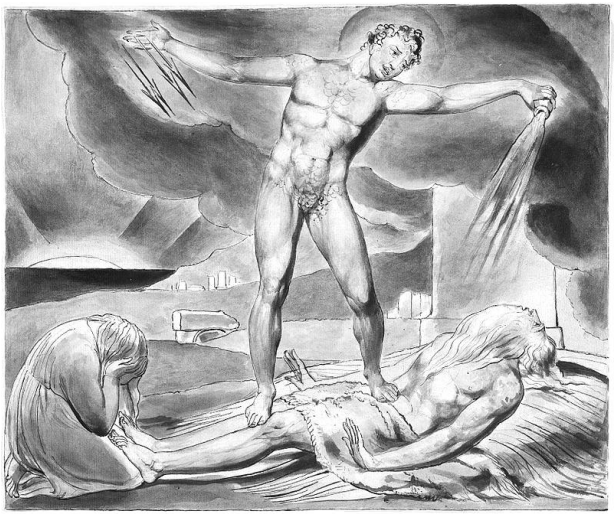
people who had not yet developed metal tools or even pottery. Göbekli Tepe sits at the ***northern edge of the Fertile Crescent*** - *an arc of mild climate and arable land from the Persian Gulf to present-day Lebanon, Israel, Jordan and Egypt* - and would have attracted hunter-gatherers from Africa and the Levant.

[12] Compare the legend of the rich man, ***Dives Nimeusis***, and the poor beggar ***Simon al-Lazarus***.



Job by Léon Bonnat (1880)

Another time, a ***group of angels*** were discussing Allah's other human creatures, how those who were humble earned Allah's displease, while those who were arrogant incurred His displeasure. One of the angels remarked: "The best creature on earth today is ***Job***, a man of noble character who displays excellent patience and always remembers his Generous Lord. He is an excellent model for the worshippers of Allah. In return, his Lord has blessed him with a long life and plenty of riches, yet he is never haughty or selfish. His family, his servants, as well as the needy and the poor share in his good fortune; he feeds and clothes the poor and buys slaves to set them free. He makes those who receive his charity feel as if they are favoring him, so kind and gentle is he."



The examination of Job, Satan pours on the plagues of Job, by William Blake

Iblîs, overhearing all this, became annoyed. He planned to tempt Job to corruption and disbelief, so he hastened to him. He tried to distract Job from his prayers by whispering to him about the good things in life, but Job was a true believer and would not let evil thoughts tempt him. This disturbed Iblîs more... - thus ***Iblîs began to hate Job*** even more.

Iblîs complained to Allah about Job. He said that although he was continuously glorifying Allah, he was not doing so out of his sincerity but to satisfy Allah so that his wealth should not be taken away. It was all a show, all out of greed. "If You remove his wealth then You will find that his tongue will no longer mention Your Name and his praying will stop." Allah told Iblîs that Job was one of His most sincere devotees. He did not worship Him because of the favours; his worship stemmed from his heart and had nothing to do with material things. But to prove Iblîs the depth of Job' s sincerity and patience, Allah allowed him to do whatever he and his helpers wished with Job's wealth. Iblîs was very happy. He gathered his helpers and set about destroying Job's cattle, servants, and farms until he was left with no possessions. Rubbing his hands in glee, Iblîs appeared before Job in the guise of a wise old man and said to him:

> "All your wealth is lost. Some people say that it is because you gave too much charity and that you are wasting your time with your continuous prayers to Allah. Others say that Allah has bought this upon you in order to please your enemies. If Allah had the capacity to prevent harm, then He would have protected your wealth."

True to his belief, Job replied:

> "What Allah has taken away from me belongs to Him. I was only its trustee for a while. He gives to whom He wills and withholds from whom He wills."

With these words, Job again prostrated to his Lord.

When Iblîs saw this, he felt frustrated, so he again addressed Allah: "I have stripped Job of all his possessions, but he still remains grateful to You. However, he is only hiding his disappointment, for he places great store by his many children. The real test of a parent is through him children. You will then see how Job will reject You."

Allah granted Iblîs authority, but warned him *that* it would not reduce Job's faith in his Lord nor his patience. Iblîs again gathered his helpers and set about his evil deeds. He shook the ***foundation of the house*** in which Job's children were living and sent the building crashing, killing all of them. Then he went to Job disguised as a man who had come to sympathize with him. In a comforting tone he said to Job:

"The circumstances under which your children died were sad. Surely, your Lord is not rewarding you properly for all your prayers?" Having said this Iblîs waited anxiously, hoping Job was now ready to reject Allah. But again Job disappointed him by replying: "Allah sometimes gives and sometimes takes. He is sometimes pleased and sometimes displeased with our deeds. Whether a thing is beneficial or harmful to me, I will remain firm in my belief and remain thankful to my Creator."

Then Job prostrated to his Lord. At this Iblîs was extremely vexed. Iblîs again called on Allah: "O my Lord, Job's wealth is gone, his children are dead, but he is still healthy in body, and as long as he enjoys good health he will continue to worship You in the hope of regaining his wealth and producing more children. Grant me authority over his body so that I may weaken it. He will surely neglect worshipping You and with thus becomes disobedient." Allah wanted to teach Iblîs a lesson that Job was a devoted servant of his Lord, so He granted Iblîs his third request but placed a condition: "I give you authority over his body but not over his soul, intellect, or heart, for in these places reside the knowledge of Me and My religion."

Armed with this new authority, Iblîs began to take revenge on Job's body and filled it with disease until it was reduced to mere skin and bone and he suffered severe pain. But through all the suffering Job remained strong in his faith, patiently bearing all the hardships without complaining. Allah's righteous servant did not despair or turn to others for help but remained hopeful of **Allah's Mercy**. Even close relatives and friends deserted him. Only his kind and loving wife stayed with him. In his hour of need, she showered her kindness on him and cared for him. She remained his sole companion and comforter through many years of his suffering.

The Wise King and the Excellent Wife

In ***Proverbs 31***,[13] ***King Lemuel***'s mother counsels him not to fall into the trap of immorality - warning him against the dangers of alcohol (and drugs), and instructs him about the necessity of true justice. The best explanation for the name of the enigmatic King Lemoel (Hebrew:

[13] It is clear from Proverbs 25:1 that ***Solomon*** did not write the ***Book of Proverbs***. Rather, the book was *probably* edited by the Hezekiah's scribes or by a later editor.

"*belonging to God*") in Proverbs 31 is to identify him as the ***king of Massa***. [***Massa*** was one of the descendants of ***Ishmael*** and the leader of one of the Ishmaelite clans (Genesis 25:14).]

Jewish legend identifies Lemuel as ***Solomon***, here taking advice from his mother ***Bathsheba*** *daughter of Eliam called Ammiel son of Ahithophel the Gilonite*[14] *- and wife of Uriah the Hittite, whom Shepherd-King David murdered and raped*[15] - but there is no clear evidence for that. If Lemuel is *indeed* Solomon, and considering that Solomon had numerous wives and concubines, it is fitting that his mother would give him ***advice about women*** and how to find ***a virtuous wife***. ***Wisdom literature*** was widely known in the Ancient Near East - and Israel did not develop its wisdom tradition in a cultural vacuum. It is evident *that* ***Israel plagiarized its wisdom traditions*** from neighboring countries. One good example is the inclusion of Egyptian proverbs found in the **"Instructions of Amen-em-Opet"** into Proverbs 22:17-24:34.

Note: Verses 10-31 of Proverb 31 list the attributes and character qualities of the kind of wife who would be an asset to any man, but especially to a king who needs wisdom in the choice of one who would influence him.

Matthew 1:5-6

5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;

6 And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias.

This final chapter of ***Proverbs*** contains two poems - ***The Wise King*** (Proverbs 31:2-9) and ***The Excellent Wife*** (Proverbs 31:10-31) - both of which, *as said*, are attributed to King Lemuel, whom ancient Jewish tradition identified as King Solomon, but who is otherwise unknown. If Lemuel is, *in fact*, Solomon, that means the mother who taught her son these wise sayings about excellent character was ***Bathsheba*** - a woman known more for scandal than virtue. Perhaps Bathsheba taught Solomon about his ancestor ***Ruth*** (Matthew 1:5-6), who had a spotless reputation, and then Solomon could have penned Proverbs 31:10-31 with Ruth in mind. After all, the passage parallel's Ruth's life in many ways.[16]

Job speaking to his wife, as depicted by Georges de La Tour

[14] ***Ahithophel*** was David's greatest counsellor; so wise, that when he spoke "it was as if a man had enquired at the oracle (or word) of God": (2 Sam. 16.23). But he was not an **"*overcomer*,"** and he was not **"*confessed*"** even before men. After taking sides with Absalom in his rebellion, his ***name was blotted out from this list of names and not spoken again***.

Ahithophel was misled by his knowledge of ***astrology*** into believing himself destined to become king of Israel. He *therefore* induced ***Absalom*** to commit an unpardonable crime (2 Sam. 16:21), which sooner or later would have brought with it, according to Jewish law, the penalty of death; the motive for this advice being to remove Absalom, and thus to make a way for himself to the throne. His astrological information had been, *however*, misunderstood by him; for in reality it only predicted that his granddaughter, ***Bathsheba***, the daughter of his son Eliam, would become queen (Sanh. 101b, YalḲ. Sam. § 150).

[15] According to the ***Hebrew Bible***, **"*Bat Sheva*,"** more commonly known by the anglicized name ***Bathsheba***, was largely at the mercy of events rather than directing them. Firstly, she was summoned by ***King David*** who had seen her bathing and lusted after her. David raped her - and she *thus* became the mother of ***Solomon***, who succeeded David as king, making her the ***Queen Mother***. David then ordered his general to place Uriah on the front lines of the battle... - and he was killed in battle. At that time, women whose husbands passed away or got killed in the war would never get married again (and this was the source of many evils). David was the first person to break this tradition. So after Uriah was *incidentally* killed in the war, David married his wife - but people could hardly accept this anomalous marriage (and subsequently legends were made about this marriage). Furthermore, Solomon always respected Bathsheba, even bowing in her presence (1 Kings 2:19).

The ***Midrash*** portrays the influence of ***Satan*** bringing about the sinful relation of David and Bathsheba as follows: Bathsheba was bathing, *perhaps* behind a screen of wickerwork. Satan is depicted as coming in the disguise of **"*a bird*."** David, shooting at "the bird," strikes the screen, splitting it; thus Bathsheba is revealed in her beauty to David (Sanhedrin 107a).

Islamic tradition views the Bible story as incompatible with the **"*principle of infallibility*"** (Ismah) of the prophets. ***Ismah*** is the concept of incorruptible innocence, immunity from sin, or moral infallibility characteristic of prophets, imams, and Angels. When attributed to human beings, ***ismah*** means "the ability of avoiding acts of disobedience, in spite of having the power to commit them." Along with a pure constitution, excellent qualities, firmness against opponents, and tranquility (*as-Sakinah*), ismah is a divine grace bestowed by God.

[16] As we read over the great story of Ruth, there are five important applications that jump out:

1) God is concerned about all people regardless of race, nationality, or status.
   Ruth was not a Jew. She was a Moabite. Even though many discriminated against her, God loved her just the same. God does not discriminate, and He loves all people just the same.
2) Men and women are both equally important to God.
   God cares about men and women all the same. We are all one in His eyes. While most false religions that have been constructed over the centuries often elevate men and dishonor women, Christianity is the one religion that consistently honors men and women at the same level. There is no difference in His eyes.
3) There is no such thing as an unimportant person in God's eyes.
   At a surface level, few saw Ruth as an important person. She was from Moab, which was a nation that originated from an incestuous encounter between Lot and one of his daughters (see Genesis 19:30–36). She was a poor widow. She was living in a foreign land away from her birth family. But God saw her as important and His plan for her life culminated in her becoming a part of the lineage of Jesus (as the grandmother to King David). God's plan typically involves using people who are considered to be underdogs or unimportant or unimpressive from man's perspective. His strength is made perfect in our weakness (2 Corinthians 12:9).
4) God uses "little" things to accomplish great plans.
   What an amazing plan God had for a series of "little" things that all added up to important pieces in God's big plan. God intended for Ruth to be a part of the story of the lineage of Jesus. So, He pulled together events such as the famine, Naomi's relocation to Moab, their return to Bethlehem, Boaz' bloodline, and many other events just to ensure that Ruth could be a part of His plan.
5) God has a Redeemer in place who can rescue us from the devastation of our own sin.
   God has a Redeemer for our lives, too - ***Christ Jesus***. Boaz was a type (prophetic symbol) of Christ and His redemptive work in our lives today. You see, we are all desolate as a result of our sinful natures. We are empty, just as Naomi was empty and devastated after she had lost everything and returned to Judah. Our sin has rendered us empty and desolate spiritually.

Sitidos (*Sitis*) - *Job's first wife*

On the other hand, ***Sitidos* (*Sitis*)**[17] - ***Job's first wife*** may not have been the primary subject of the cosmic argument between God and Satan, but she was still caught in the crossfire. You might argue that every hardship endured by Job was similarly felt by his wife:

> She watched her children die (Job 1:13-19). Ten times God had blessed her womb. Ten times she endured the joy and pain of childbirth. Ten lives nurtured to love, honor, and respect Jehovah. From the account in the first chapter of Job, this appears to be a fun-loving, God-fearing, tight-knit family. Who was the heartbeat of this home? likely Job's wife played a part in that. It's unlikely he could be such an esteemed man in society (Job 1:1) if his wife was not an integral and influential leader in her own right.

Imagine the grief that overwhelmed her soul as she looked down in disbelief at ***ten freshly dug graves***.

She experienced dramatic financial loss. The Bible describes Job as a wealthy man, perhaps the richest in the world (Job 1:3). Undoubtedly his wife was accustomed to a lifestyle of luxury and comfort. I imagine her home was adorned with the finest furnishings, her clothes spun from the most expensive threads. Her children likely had everything they needed. In one really bad day, she lost it all. All their wealth, property, and way of life (Job 1:13-22). She was not only bankrupt, but homeless, forced to beg outside the city dump, whereof her husband sat on his dung heap scarping his rotting flesh with pot shards.

She became a ***caretaker for her disease-ravaged husband***. Although Old Testament scholars don't agree on the nature of Job's illness, clearly his pain was so excruciating, he asked God to take his life (Job 3). It distorted Job's appearance so dramatically that his closest friends could barely recognize him and when they approached, fell to the ground in pity (Job 2:12). This last temptation brought by Satan was so severe, it nearly broke Job's soul. Every day Job spent at the ragged edge of death, only experiencing momentary relief brought by the heat of the burn piles and the scrape of **"*pottery shards*."**

She may speak from out of anger with God or with her husband's piety in the face of this tragedy; but to her credit she stays with her husband in the midst of financial and personal ruin. The 13th Century Jewish commentator ***Nachmanides*** takes this idea forward stating that she is urging him to blaspheme because death is better than his current situation. Perhaps her own doubts simply prefigure those of Job later when he famously "curses the day he was born." Which is worse: to accept your fate and give up hope as she does, or to wish your whole life had never happened as Job himself does?

Her response to their destruction is to go out and earn a living. Eventually and unknown to her she sells her hair to Satan in exchange for ***three loaves of bread*** for her husband.

> Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.
>
> Job 2:9

Sitidos later comes back and pleads with Job to be allowed to go into the rubble of the Palace to recover the dead bodies of her children. Job tells her *that* they must be left and she takes herself off "to lie amongst the cattle" where she dies. Only after her death does she receive honour as "the city laments her death."

Job is restored and in a bizarre twist marries ***Dinah*** *daughter of Jacob* and has ten children by her: seven more sons and three more daughters named **Jemima**—*the eldest, whose name meant* "*dove*", **Kezia**—*whose name meant* "*restored to the heart of God*," and **Keren-happuch** (Qeren Hapūḵ viz. Horn of kohl—*an ancient eye cosmetic similar to that of charcoal in mascara*), youngest of the three—and "in all the land were no women found so fair as the daughters of Job": (Job 42: 15).[18]

[17] Her name may have the same root as the word ***Satan*** in Hebrew or ***Sotah*** (unfaithful wife). ***Sitidos*** was a ***princess*** and ***Job*** a ***tribal leader***.

[18] ***Job's Daughters*** is a ***Masonic organization*** for young women ages 10-20. It was founded in 1920 by ***Ethel T. Wead Mick*** (also called "Mother Mick") in Omaha, Nebraska. The purpose of the organization is to help young women develop a greater reverence for God and the scriptures, loyalty to one's country and that country's flag, and respect for parents, guardians, and elders. Mother Mick chose the name Job's Daughters because of the 42nd chapter, 15th verse which says, *"In all the land were no women found so fair as the Daughters of Job, and their father gave them inheritance among their brethren*." The organization is a way for women to realize that have an inheritance of spiritual gifts, just like their brother do.

Job with his three daughters by William Blake

Adam compared to Theseus and Orpheus

The Underworld was divided into ***three regions***: **Elysium**, a paradise for the good, (where all mortals aspire to reside); **Tartarus**, a black pit for the bad (easily associated with Christianity's Hell); and the **Asphodel Meadows**, which numbed the minds of the dead, (where the vast majority of deceased souls reside). **Tartarus**, the ***infernal regions*** of ***ancient Greek mythology***: The name was originally used for ***the deepest region of the world***, ***the lower of the two parts of the underworld***, where the gods locked up their enemies. It *gradually* came to mean the entire ***underworld***; and the **Temple of Styx—*the gateway of the Underworld***, which acts as a barrier between the surface world and the land of the dead. At the back of the temple, the watchful ***hellhound*** **Cerberus** assumes his post, devouring any soul attempting to leave. Note: The word **"styx"** literally means **"*shuddering*"** and expresses ***loathing of death***. In Homer's Iliad and Odyssey, the ***gods swear by the water of the Styx*** as ***their most binding oath***. Oaths made by this river brings something **"*worse than death*"** to the oath bearer if not fulfilled. If anyone bathes in the Styx and survives, that person will bear the Curse of Achilles and become invulnerable to most physical attacks, excluding a small spot on their body that if struck will instantly kill them.

Hades, Greek **Aïdes** ("the Unseen"), also called **Pluto** or Pluton ("the Wealthy One" or "the Giver of Wealth"), in ancient Greek religion, ***god of the underworld*** was a ***son of the Titans Cronus and Rhea***, and ***brother*** of the deities ***Zeus***, ***Poseidon***, ***Demeter***, Hera, and Hestia.

The Boat of Charon, by Otto Brausewetter, 1904

Theseus' Descent into the Underworld

The descent into the underworld, particularly to the ***kingdom of the dead***, is one of the central themes in myths explaining the ***cosmic order***, the ***limits and possibilities of the human being***, the relationships ***between gods, and human relationships with god or the gods***. A

common ***shamanic concept***, and a universally told story, is that of ***the healer traversing the axis mundi to bring back knowledge from the other world***. The ***underworld*** is made ***solely for the dead and so mortals do not enter it***—with only a few heroic exceptions (who undertook a mythical catabasis: **Heracles**, **Theseus**, **Orpheus**, possibly *also* **Odysseus**, and in later Roman depictions **Aeneas**.

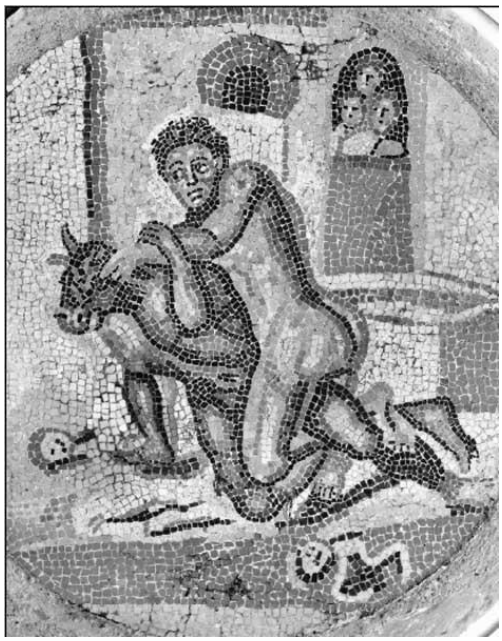
One of the themes found in the myth of Theseus is the idea that ***one cannot escape destiny—the path of one's life as determined by the gods***. This was true for Theseus' father, who ignored warnings not to father a child. Ultimately, this led to his death by sorrow when he thought his son had been killed. Like many Greek heroes, ***Theseus did not die happily***. In the common tradition, he was ***exiled*** from Athens after his recklessness turned the city and its nobility against him.

Theseus was, first and foremost, the ***mythical founder-hero*** *of* **Athens**, tied explicitly to the ancient city. He was described in glowing terms by Athenians to champion their values and power. Theseus, ***great hero of Attic legend***—best known for slay***i***ng the **Minotaur** in the ***labyrinth*** on **Crete**, built by **Daedalus** for **King Minos**, was either a son of **Aegeus, king of Athens**, and **Aethra**, ***daughter of Pittheus, king of Troezen*** **(*in Argolis*)**, or the **demi-god** son of the ***sea god***, **Poseidon**, and **Aethra**: King Aegeus of Athens and Poseidon both slept with Theseus' mother, ***mortal princess Aethra***, on the same night, supplying Theseus with ***both divine and royal lineage***.

Theseus made a name for himself by slaying the ***cruel*** **Pityocamptes** and the ***outlaw*** **Sciron**. Theseus *also* ***killed numerous vill***ains bothering the Greek people and the ***barbarous centaurs***, which had the ***body of a horse*** and the ***torso and arms and head of a man***. He is best known for the defeating the monsters and criminals (such as **Procrustus** who made travelers fit his special bed by stretching them or cutting off their feet) which he encountered ***on his way to Athens***.

Pirithous later helped Theseus to carry off the child **Helen of Sparta** (age 9 ys.). In exchange, Theseus descended to the Underworld with Pirithous to help his friend rescue Persephone, daughter of the goddess Demeter. But they were caught and confined in the Underworld by Hades. He curses the Theseus and Pirithous, causing a rock that they sit on to grow into their butts, and the two are stuck there for a long time For many months, in half-darkness, immovably fixed to the rock, mourning for both his friend and for himself, until Heracles comes by on his 12th labor to fetch the ***hellhound*** **Cerberus**.

The Minotaur



On **Crete**, ***Theseus seduced Minos' daughter***, **Ariadne**, who ***conspired to help him kill the Minotaur*** and escape by giving him ***a ball of yarn*** to unroll as he moved throughout the ***labyrinth***. In order to escape the maze after killing the Minotaur, Theseus needed a ball of thread, given to him by the princess Ariadne. Because **Daedalus** suggested how **Theseus** might accomplish an escape—by securing a flaxen thread to the entrance of the Labyrinth and following that thread out again—Theseus was able to kill the Minotaur and escape the Labyrinth. He took Ariadne with him when he left Crete. After they left Crete safely, our hero abandoned the lovely maiden at Naxos, as he had been coerced by the wine-god Dionysus to abandon Ariadne because the god wanted Ariadne to be his wife. According to one famous myth, Dionysus found Ariadne on Naxos shortly after she was abandoned by Theseus and decided to marry her.

Ariadne awoke on the beach, saw the departing Athenian ships, and cursed Theseus. She called upon the gods to punish Theseus for neglecting her. Because he had forgotten his debt to Ariadne, the gods made him forget his promise to his father, too; but he forgot to raise the ***white sail*** on the homeward voyage, as he had promised to do, if all went well. Thus, it happened that the ship came back to Athens with the ominous ***black sail*** flying.

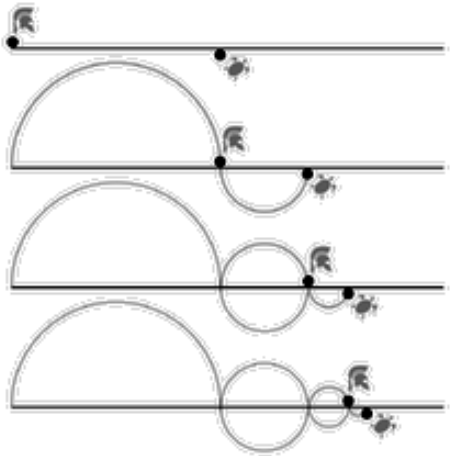
In abandoning Ariadne he seems to lay a curse on all his marital attachments.

Now, in his later years he continues his bad behavior by kicking his wife, **Hippolyte**, to the curb to marry ***Ariadne's sister***, **Phaedra**. Of course, the ***theme of betrayal*** gets flipped on its head when **Phaedra** betrays Theseus by passing love notes to his son, **Hippolytus**, whom is ***falsely accused of attempted rape*** by his ***lovestruck stepmother*** **Phaedra**, who then ***kills herself***.

Theseus discovers a letter on Phaedra's body, which falsely asserts that she was raped by Hippolytus. Enraged, Theseus curses his son to exile. To execute the curse, Theseus calls upon his father, the god Poseidon, who has promised to grant his son three wishes.

The widowed Theseus banishes his son from his kingdom, cursing him in the name of his own father—the sea god **Poseidon**. Theseus finally abdicated his throne and took refuge on the island of **Skyros**. There **Lycomedes**, the king of the island, thought that Theseus would eventually want to become king of Skyros. Thus, in the guise of friendship, he took Theseus at the top of a cliff and ***murdered him, pushing him off the cliff into the sea***.

In the Classical period, Theseus came to represent the perfect Athenian—the just man of action determined to serve his city as best he could and the staunch defender of democracy. Theseus appears in several Greek tragedy plays and his battle with the Minotaur was a favourite subject of Greek vase painters. **The ship of Theseus** is ***a paradox*** regarding ***identity over time***. One version, positing a scenario in which ***all the parts of a ship are replaced gradually and one at a time***, poses this question: Is the vessel that exists after the replacements the same ship as the vessel that existed before the replacements?



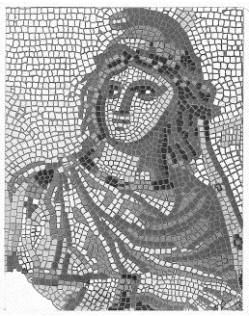
The Paradox of Achilles and the Tortoise

Cf. **Zeno's Achilles and the tortoise paradox**—simplified: A fleet-of-foot Achilles is unable to catch a plodding tortoise which has been given a head start, since during the time it takes Achilles to catch up to a given position, the tortoise has moved forward some distance. And so it continues; whenever Achilles arrives at a point where the tortoise was, the tortoise has al- ready moved a bit ahead. Achilles can narrow the gap, but he can never actually catch up with him. If Achilles had to cover these sorts of distances over the course of the race—in other

words, if the tortoise were making progressively larger gaps rather than smaller ones—Achilles would never catch the tortoise. In short: Any moving object must reach halfway on a course before it reaches the end; and because there are an infinite number of halfway points, a moving object never reaches the end in a finite time.

The Descent of Orpheus

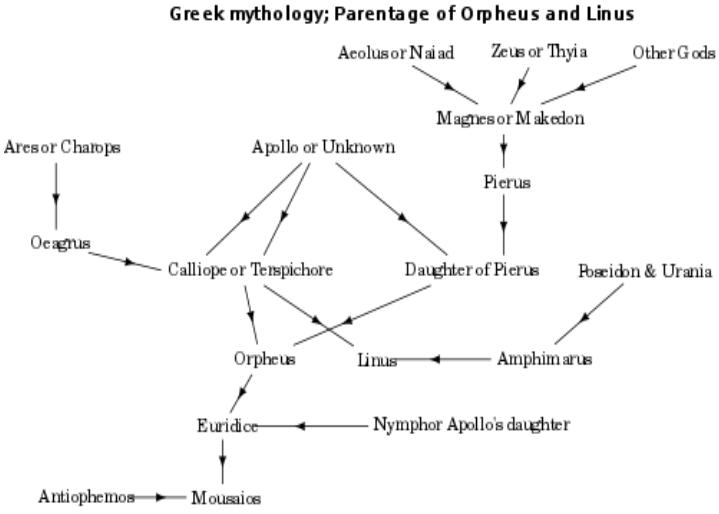
Orpheus was a legendary poet and musician whose name was firmly connected with ancient Greek mystical rites and culture. He was one of a handful of heroes to visit the Underworld and return; his music and song had power even over Hades.



Orpheus mosaic at Dominican Museum, Rottweil, Germany, 2nd c. AD

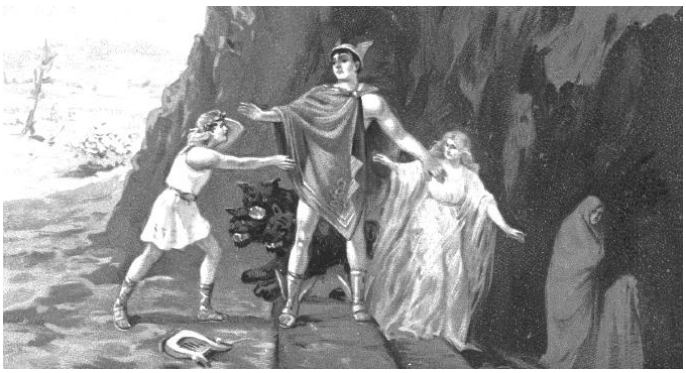
It was believed by **Aristotle** *that* ***Orpheus never existed***. But to all other ancient writers, he was a real person, though living in remote antiquity. Most of them believed *that* ***he lived several generations before Homer***: He is not mentioned by **Homer** or **Hesiod**. **Pindar** calls Orpheus the **"*father of songs*"** and identifies him as a son of the **Thracian mythological king Oeagru**—as do **Strabo** and **Plutarch**—or, according to another version of the story, the god **Apollo**. His mother was (1) the muse **Calliope**, (2) her sister **Polymnia**, (3) a daughter of **Pierus** *son of Makednos* or (4) lastly of **Menippe** *daughter of Thamyris*.

Greeks of the Classical age venerated Orpheus as the greatest of all poets and musicians; it was said that while **Hermes** had ***invented the lyre***, ***Orpheus perfected it***. Poets such as **Simonides of Ceos** said *that* ***Orpheus' music and singing could charm the birds, fish and wild beasts, coax the trees and rocks into dance, and divert the course of rivers***—and connects him with **Bacchanalian orgies** (Hippolytus 953); ascribes to him ***the origin of sacred mysteries*** (Rhesus 943), and places the scene of his activity among the ***forests of Olympus*** (Bacchae 561).



Orpheus' Genealogy

Some sources credit ***Orpheus*** with further ***gifts to humankind***: ***medicine***, which is more usually under the auspices of **Asclepius (*Aesculapius*)** or ***Apollo***; ***writing***, which is usually credited to **Cadmus**; and ***agriculture***, where ***Orpheus assumes the Eleusinian role of Triptolemus as giver of Demeter's knowledge to humankind***. Orpheus was an ***augur*** and ***seer***; he practiced ***magical arts*** and ***astrology***, founded ***cults to Apollo and Dionysus*** and prescribed the ***mystery rites*** preserved in ***Orphic texts***. **Pindar** and **Apollonius of Rhod**e place Orpheus as the ***harpist*** and ***companion of Jason and the Argonauts***. Orpheus had a brother named **Linus**, who went to **Thebes** and became a **Theban**. He is claimed by **Aristophanes** and **Horace** to have ***taught cannibals to subsist on fruit***, and to have ***made lions and tigers obedient to him***. **Horace** believed, *however*, that Orpheus had only ***introduced order and civilization to savages***.



The earliest known reference to this ***descent to the underworld*** is the painting by **Polygnotus** (5th century BC) described by **Pausanias** (2nd century AD), where no mention is made of **Eurydice**. **Euripides** and **Plato** *both* refer to ***the story of his descent to recover his wife***, but do not mention her name; a contemporary relief (about 400 BC) shows Orpheus and his wife with **Hermes**. The elegiac poet Hermesianax called her Agriope; and the first mention of her name in literature is in the **Lament for Bion** (1st century BC).

Death of Eurydice

The second death of Eurydice
Lorenzo Spatocco

In the famous tale, Orpheus fell in love with the beautiful nymph **Eurydice** (sometimes referred to as Euridice and also known as **Argiope**). As soon as they got married, **Aristaeus**, a minor divinity, attempted to snatch Euridice, who ran into the forest, was ***bitten by a venomous snake, and died***.

While walking among her people, the **Cicones**, in tall grass at her wedding, Eurydice was set upon by ***a satyr***. In her efforts to escape the satyr, Eurydice fell into ***a nest of vipers*** and suffered ***a fatal bite on her heel***: by the time of **Virgil's Georgics**, the myth has Aristaeus chasing Eurydice when she was ***bitten by a serpent***—and here we have ***a direct collation to the Biblical myth of Eve***:

Her body was discovered by Orpheus who, overcome with grief, played such sad and mournful songs that ***all the nymphs and gods wept***. On their advice, ***Orpheus traveled to the underworld***. His music softened the hearts of **Hades** and **Persephone**, who agreed to allow Eurydice to return with him to earth on one condition: he should walk in front of her and not look back until they both had reached the upper world.

Orpheus did not give up on her. He took his lyre and ***ventured into the Underworld***. The first obstacle he encountered was **Cerberus**. The ***three-headed hound*** was easily ***tamed by Orpheus' music***. Reaching the ***thrones of Pluto and Persephone***, Orpheus sang. His music was the music of someone who just lost everything. He sang about his love for Euridice, how he lost her, and how he wished to get her back. The song was so powerful that ***everything in the Underworld froze***.

Orpheus and Eurydice, by Guido Reni (1596-97)

Euridice would grant Orpheus his wish. Music had triumphed. Then Orpheus would lead Euridice back to the surface, but only under the term that he would not look back until they reached the light. Orpheus agreed and began walking. However, he could not hear Eurydice's steps or any other sound coming from behind him. When he had almost reached the light, he became afraid that the gods had deceived him and that Eurydice was not following him as promised. He then looked back only to see the soul of his loved one being drawn back into the darkness.

> "…the bloodless ghosts themselves were weeping, and the anxious Tantalus stopped clutching at return-flow of the wave, Ixion's twisting wheel stood wonder-bound, and Tityus' liver for a while escaped the vultures, and the listening Belides forgot their sieve-like bowls and even you, O Sisyphus! sat idly on your rock! Then Fame declared that conquered by the song of Orpheus, for the first and only time the hard cheeks of the fierce Eumenides were wet with tears: nor could the royal Queen, nor he who rules the lower world deny the prayer of Orpheus…"
>
> Ovid, Metamorphoses 10:1

Orpheus had completed a task like no other. He had traveled to the Underworld and had come back. He set off with Eurydice following; *however*, as soon as he had reached the upper world, he immediately turned to look at her, forgetting in his eagerness that both of them needed to be in the upper world for the condition to be met. As Eurydice had not yet crossed into the upper world, she vanished for the second time, this time forever.

The Descent of Christ Jesus into Hell and Osiris in the Nether Realm

Matthew 12: 38-50

38 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.
39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:
40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.
41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.
42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.
43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.
44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished.
45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.
46 While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.
47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.
48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?
49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!
50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

Rather than immediately go outside to His family, Jesus took this as an opportunity to illustrate a lesson. And stretching out His hand toward His disciples, He said, **"Behold My mother and My brothers!"** With the gesture and remark, Jesus indicated that His disciples were His family. Jesus was explaining how people on the earth become related to Him. He indicated that the ***natural ties*** that His brothers, sisters, and mother had were only ***temporary*** and ***earthly***. He declares *that* ***anyone who does the will of His Father in heaven is His brother and sister and mother***, establishing the idea that ***those who follow Christ and do God's will are meant to be connected like family***.

It is said *that* Christ says this not to deny that he really had a mother nor because He were ***ashamed*** of His mother and brothers, but because this messenger was interrupting Him with ***too great boldness***, and interrupting His preaching, which was more concerned with his Father, than upon His affection for His mother.

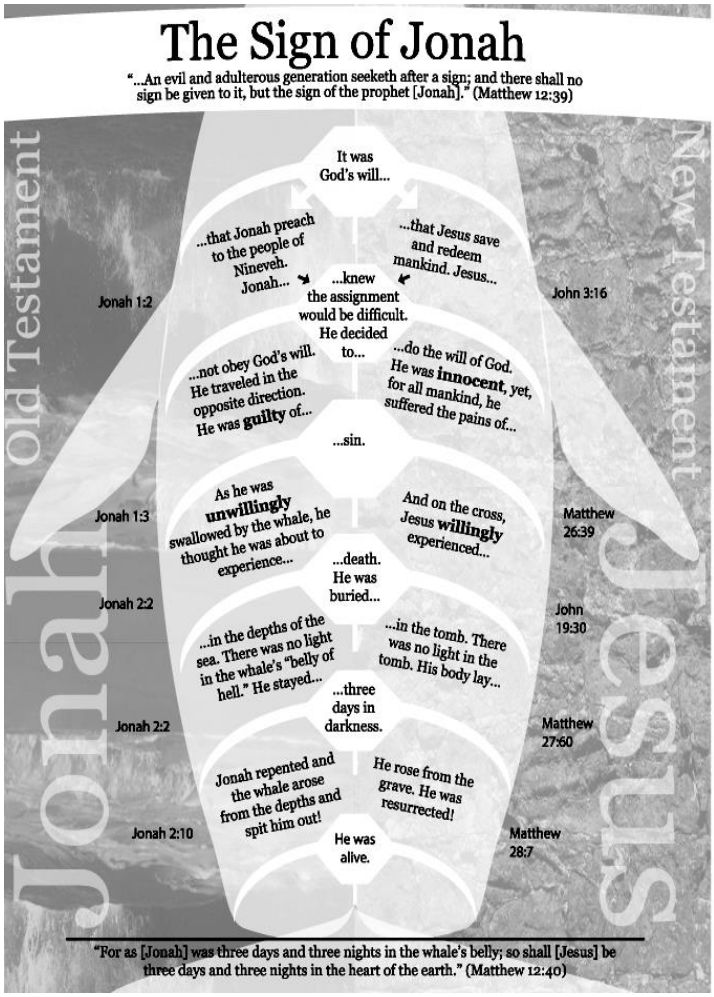
The Prophet Jonah

The Sign of Jonas

There are many indications of the ***persistency*** with which our Lord was worried and hindered by ***a hostile party*** from among the **Pharisees**. They were ever trying ***new devices for entangling him***. They hoped to ***nonplus*** him; or to get him to try something in which he would fail, or to say something which they could turn into an accusation. On this occasion ***the Pharisaic party*** united with the **Galilaean Sadducees** (who may be the same as the **Herodians**) in what seemed a clever scheme. They were to plead that such ***miracles*** as he wrought could not prove his Divine claim, because they were all ***susceptible of natural explanations***. They were to say that, if he meant them to believe in him, he must do some really wonderful firing—make thunder in a clear sky, as **Samuel** did (1 Samuel 12:18), or bring fire from heaven, as **Elijah** did (1 Kings 18:38). Of course, they intended the people to hear them put this test, and they would make use of his refusal as proof of his inability. Our Lord did refuse. He understood the temper and needs of his time far better than they did; and if they wanted manifest signs from heaven, the people did not; or if they did, such signs were not really best for them. What would most help to awaken men was ***the mystery of His death and resurrection***. That was the true sign of ***His spiritual being and mission***. These Pharisees might take that sign. It was foreshadowed in ***the story of Jonah***. It was all they would get. They must do the best they could with it.

Those who knew nothing of ***the spiritual nature of Christ***, or of ***His redemption by suffering and sacrifice*** could make nothing of this sign. It is a good way in which to treat ***malicious questioners***, to answer them by giving them something to puzzle over. **He was anticipating the time of his suffering and death.** For them the sign seemed to say, **"Your prejudiced opposition to me will grow until it consummates in securing my death. You will throw me overboard, as Jonas was thrown over. But you will be baffled even then. Like Jonas, I shall rise again."**

The sign of the Divine origin, Divine mission, and Divine nature of Christ is His resurrection from the dead.


The Sign of Jonah
"...An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet [Jonah]." (Matthew 12:39)
Old Testament
Jonah
New Testament
Jesus
It was God's will...
...that Jonah preach to the people of Nineveh. Jonah...
...knew the assignment would be difficult. He decided to...
...that Jesus save and redeem mankind. Jesus...
Jonah 1:2
John 3:16
...not obey God's will. He traveled in the opposite direction. He was guilty of...
...do the will of God. He was innocent, yet, for all mankind, he suffered the pains of...
...sin.
As he was unwillingly swallowed by the whale, he thought he was about to experience...
And on the cross, Jesus willingly experienced...
Jonah 1:3
Matthew 26:39
...death. He was buried...
Jonah 2:2
John 19:30
...in the depths of the sea. There was no light in the whale's "belly of hell." He stayed...
...in the tomb. There was no light in the tomb. His body lay...
...three days in darkness.
Jonah 2:2
Matthew 27:60
Jonah repented and the whale arose from the depths and spit him out!
He rose from the grave. He was resurrected!
Jonah 2:10
Matthew 28:7
He was alive.
"For as [Jonah] was three days and three nights in the whale's belly; so shall [Jesus] be three days and three nights in the heart of the earth." (Matthew 12:40)

This sign of Jonah has obvious connections to the ***death***, ***burial***, and ***resurrection*** of **Jesus Christ**. However, these symbols may be strengthened by an early understanding of the book of Jonah that saw symbolism in the reference to the **"*great fish*"** (Jonah 1:17) that swallowed the runaway prophet. In many ancient Near Eastern worldviews, ***a sea serpent*** or ***leviathan*** represented ***death*** and ***hell***. We may understand that Jonah, by being swallowed by ***the great fish*** may be a ***metaphor*** for the **leviathan**, ***the mouth of hell***, ***the great deep, Sheol***, and ***death***. By this reasoning, the Lord pulled Jonah back from the watery grave, revived him, and was then brought back to life and given him a second chance to obey.

The ***symbolic interpretation of the fish*** as ***the monster of death and hell*** likewise appears in the medieval **Zohar, *a Jewish mystical work***: "The fish that swallowed him is, in fact, the grave; and so 'Jonah was in ***the belly of the fish***,' which is identified with 'the belly of the underworld.'" ***Jonah's miraculous survival*** as he washed up on shore was likewise seen as ***a symbol for the future resurrection of humankind*** by these medieval commentators.

A Note on the Symbology of Doves in the Ancient World

In addition to the overt reference to ***the sign of Jonah*** in **Matthew 12:39**, other indirect references to this prophet appear subtly throughout the **New Testament**. For instance, Jonah's name is the **Hebrew** word for **"*dove*,"** which is especially known by Christians as ***the sign that was manifest at the baptism of Jesus*** to represent ***the descending of the Holy Ghost upon Him as He came up out of the waters of baptism***.

Semiramis the Divine Dove *daughter of the Syrian goddess* ***Derketo*** *and one of the latter's votaries*, legendary 9th century BC queen of **Assyria**, thought to based on the historical **Sammu-Ramat** (meaning "*high heaven*")—a powerful ***warrior-queen*** of the **Neo-Assyrian Empire** (at a time of political uncertainty), attested by an inscription on an obelisk of her time and the works of later ancient historians: She also founded **Babylon**, a city full of miraculous buildings (*e.g.*, an obelisk), and decorated **Ecbatana** in **Media**, where she had one lover after another and had them all killed. After founding some cities in **Persia**, Semiramis subdued **Egypt**, returned to **Bactria**, and invaded **India**. Famed for ***beauty***, ***strength***, and ***wisdom***, she is said to have built the **Hanging Gardens of Babylon**. Within the Hanging Gardens, Semiramis' power and Authority is truly absolute, making her as powerful as a Ruler.

According to less trustworthy traditions, Semiramis was ***Noah's granddaughter***, and both the mother and wife of **Nimrod**. According to various legends, Semiramis became pregnant after engaging in an adulterous affair while married to Nimrod.

The Mesopotamian mother goddess is known under many names, the most prominent of which is the Sumerian name of **Nintud** or **Nintur**. Other frequent names are **Ninmah** and **Belet-ili**. **Ishtar**, the goddess who is sometimes called **Astarte**, was the ***most important female deity*** in this early pantheon. The Persian form of the word is **Astara**.

The **Assyrians** were feared for their ***cruelty*** and ***military might***. They used strong ***iron weapons*** and became ***skilled horseman***. They also became highly effective at ***siege warfare***. This technique had soldiers camp outside the city for many days repeatedly attacking until the defenses fell. The **"Queen of Heaven"** is mentioned in the **Bible** and has been associated with a number of different ***goddesses*** by different scholars, including: **Anat**, **Astarte** or **Ishtar**, **Ashtoreth**, or as ***a composite figure***. **Ishtar** and **Tammuz** are the ***protagonists of one of the world's first love stories***. In ***romantic poetry*** telling of their courtship, the two have a very affectionate relationship.

Note:

Centuries after her reign, Greek writers, and historians focused on Sammu-Ramat and her achievements. They Hellenized her name to Semiramis.

The story of Semiramis—famed for Her great beauty, strength, wisdom, voluptuousness and alluring power—has been hidden so deeply, it is almost obscure. She was portrayed as a semi-divine heroine, a female prototype of **Hercules**—and was also known as **Rhea the Great** in the East: Babylonians saw her as holding such titles as: ***Co-redemptrix***, ***Mediatrix***, and ***Advocate***—titles which the **Virgin Mary** holds in **Roman Catholicism**.

Due to a trick played on her mother by **Aphrodite (Ashteroth)**, **Derketo *exposed the child***, who was ***reared by doves***, who provided ***milk*** and ***cheese*** for her stolen from ***shepherds***, which found the ***infant*** in

Acacia shrubs until taken care of by ***the keeper of the royal herds***. She grew up into ***a beautiful young woman***, with whom **Oannes**—*an officer of King Ninus*, who fell in love. She is said to have gained power through various means, with some accounts claiming she was a queen consort of **King Ninus** (whose name means "fish" and-or "the son") was *both* consort and the mother of **Nimrod**, builder of the **Biblical Tower of Babel**—the center of a city that would reach to the heavens—to make a name for themselves that would be remembered forever. Ninus was the ***son of Bel*** which evolved into the Canaanite Baal and, later, was identified with the Greek god, **Cronos**. Ninus is said to be the **inventor of warfare** and the first to assemble huge armies for conquering other lands.

She married one of the King's advisors and generals, named **Oannes**. They had a set of twins: **Hyapate** and **Hydaspes**. Her husband achieved great success due to the advice of Semiramis. King Ninus was joined on the battlefield by Semiramis. She took over a group of soldiers and due to her advice and leadership, the **Battle of Bactria** was won. Ninus forced Oannes to give up his wife to him. Oannes, in despair, hung himself.

Semiramis and ***Nimrod's incestuous male offspring*** was the **Akkadian** deity **Tammuz—*Savior-god of Babylon***, and that all ***divine pairings*** in religions were retellings of this story. Some cast her as a beautiful ***femme fatale*** in a ***tragic love story***. Classical authors attributed great accomplishments to Semiramis: ***commander of armies***, and ***builder of the walls of Babylon*** and ***monuments*** throughout her empire. Her allure did not diminish with time. She assumed the throne as ***queen regent*** in place of her son after Ninus' death.

The Descent of Inanna

"From the great above, she opened her ear to the great below."

The S**umerian poem**, **The Descent of Inanna** (written on clay tablets in the third millennium BC) chronicles the journey of **Inanna**, the great **Anunnaki goddess and Queen of Heaven—*symbolized by the eight-pointed star***, from her realm in the sky, to earth, and down into **Kur, the underworld**, in order to observe the ***funeral rites*** of **Gugalanna, the Bull of Heaven** and to visit her recently widowed sister **Ereshkigal, Queen of the Dead** and wanting to rescue a dead lover. It sets a precedent for many later tales of similar descents into the underworld—**Persephone-Proserpine** in ***Greek and Roman mythology*** is just one example (*q.v.*).

This is a myth of death, descent, and rebirth, but it's not necessarily the butterfly-in-the-cocoon kind of rebirth. It's a murderous rebirth.

Inanna enters the underworld with all her ***upper-world regalia***—clothing, jewelry, stones, and more At each of the ***seven gates*** Inanna encounters, she is stripped of one layer of her upper-world vestments. At the final moment of descent, Inanna encounters her sister and ***Ereshkigal kills her***.

Inanna is hung on a meat hook and her flesh rots.

Meanwhile, following Inanna's orders, **Ninshubur** appeals to the gods, but only one of them will help save Inanna. **Enki**, ***god of water and wisdom***, agrees to help, and with the ***dust under his fingernail***, he creates **two tiny beings—*the galtur and the kurgarra*—**to mourn with Ereshkigal. Enki gives the ***galtur*** the **Water of Life**, and he gives the ***kurgarra***, the **Food of Life**; these items will restore Inanna. The galtur and the kurgarra are such small beings that they're able to move through the gates of the underworld undetected.

When these **dust-beings** reach Ereshkigal, she's wailing, as though she's in labor. In fact, different translations describe the wailing as labor pains. As she wails, these two dust-beings wail with Ereshkigal.

She says, "Oh, oh! My insides..."
They say, "Oh, oh, oh! Your insides…!"
"O, o, o! My pain…"
They echo, "O, o, o! Your pain…"

As they do this echo, it soothes Ereshkigal enough that she asks the ***galtur*** and ***kurgarra*** what they would like in return. They ask for ***the flesh of Inanna***, which Ereshkigal gives them. They sprinkle the Water and Food of Life over her body, and **Inanna is restored to life**. Then, she is able to pass with them back through the seven gates to the upper world.

However, Inanna is not a princess coming back to her throne. She has been ***murdered***. And when someone eats something in the underworld, they then ***belong to the underworld***. Inanna had eaten the Water and Food of Life when she was in the underworld, so she now belongs to the underworld. To pay her dues, she has to send a substitute in her place; she can't simply leave. She sends her husband, **Dumuzi**, who did not honour her while she was gone, and she also sends his sister, **Geshtinanna**, who ends up sharing the year with him.

It is well known that Inanna, the Sumerian ***goddess of love and conflict***, was identified in **Mesopotamia** with the planet **Venus** as the morning and evening star. Inanna is always depicted as a young woman, never as mother or faithful wife, who is fully aware of her ***feminine power*** and confronts life boldly without fear of how she will be perceived by others, especially by men. Comparatively, in **The Epic of Gilgamesh**, as **Ištar (Akkadian)**, she is seen as promiscuous, jealous, and spiteful. Her cult practiced **sacred prostitution**, where women waited at a temple and had sex with a stranger in exchange for a divine blessing (and money to feed hungry children or pay a debt): Compare the story of **Tamar and Judah** (Genesis chapter 38).

Hymn to Inanna

> Inanna, you are magnificent, you are great! My lady, your magnificence is resplendent. May your heart be restored for my sake! Your great deeds are unparalleled, your magnificence is praised!

Inanna is ***the last omnipotent goddess*** and she is becoming ***a triple goddess***, the merging of three divine principles into one, which Greek mythology and other European mythologies will do whereas Christianity invest this ternary pattern directly in the trinity of the omnipotent and omniscient god. She was a goddess connected to the **Tree of Life** and the **Resurrection** stories, several hundreds of years before the Biblical Genesis was written.

Enkidu's dream

In **Enkidu's dream**, the gods **Anu**, **Enlil**, and **Shamash** are confabbing. Anu says that, because **Gilgamesh** and **Enkidu** killed the **Bull of Heaven** and **Humbaba**, whichever one of them ***chopped down the biggest tree in the Cedar Forest must die***. But Shamash sticks up for the two friends, saying that they killed the Bull of Heaven and Humbaba on his orders.

Enkidu's dream foreshadowed his ***future descent into hell***: He died days later. Enkidu dreams that he is ***alone on a dark plain***, where he is seized by ***a man with a lion's head and an eagle's talons***. He fought the creature but was helpless against its power. The creature turned him into ***a birdlike creature*** before dragging him down to the ***underworld***. In the underworld, he saw ***kings***, ***gods***, and ***priests***. They were all ***adorned all in feathers*** and ***living in complete darkness***. They were ***sustained by dirt rather than food***. He saw **Queen Ereshkigal**, who was the ruler of the underworld, sitting on her throne. **Belit-Seri**, the ***scribe of the gods*** was kneeling before her. The queen questioned Enkidu about who led him there, and then tells him he would have done better to die in battle. After telling Gilgamesh his dream, Enkidu slowly grows weaker… and ***dies twelve days later***.

Enkidu's descent into hell made him acknowledge that he too would die soon. With the knowledge of his death to come Gilgamesh hurried forth to a new journey, immortality. Enkidu's memory lived on through Gilgamesh, in a sense, leading him to accomplish great deeds. When he hears about this ***horrible nightmare***, Gilgamesh starts crying. He can't understand why the gods are sparing him and condemning Enkidu to die. Gilgamesh mourned his friend's death for weeks, letting life slip away from him. Gilgamesh so distraught seeks to save himself and Enkidu, eventually, identifying his true purpose to attain ***immortality***.

The Epic of Gilgamesh would not be the account it is today had Gilgamesh not lost his friend Enkidu to death. ***Gilgamesh's descent into the depths of hell*** to rescue his friend Enkidu spearheaded his developing into an epic hero. Time-after-time he failed at his tasks to find immortality, but it was his search that made the epic what it is today. After conquering obstacles and failing challenge-after-challenge Gilgamesh discovered *that* ***all must die***, including him.

Jonah and Christ

Jonah's suffering came as a result of **disobedience**. In contrast, Christ's suffering came as a direct result of **obedience**. Jonah was guilty and Christ was innocent. Furthermore, after Jonah exercised his agency, the consequence of Jonah's sin was unstoppable. He was unwillingly put in that situation. (His reason for sailing to **Tarshish** was not to get thrown overboard and swallowed by a whale.) Being in that whale, deep below the surface of the water was ***a symbol of physical and spiritual death***. It was dark and bleak. Eventually, Jonah repented. In contrast, Christ willingly suffered. He overcame physical and spiritual death for all of us.

T*he whale's dark "belly of hell*," as Jonah calls it, is very similar to the way **Alma the Younger** describes his experience in the **Book of Mormon**. Again, it was three days… just like Jonah… just like Christ. For three days, Alma the Younger suffered the **"*pains of a damned soul*,"** was **"racked with torment**,**"** and was encircled about by the **"*everlasting chains of death*."** (Alma 36:16-17)

The LDS Legend of Alma the Younger

Mosiah 25:19; 26:8 King Mosiah made Alma the leader of the Church in Zarahemla. Alma then chose other men to help him teach the Nephites. Mosiah 27:1 Alma and King Mosiah worried because unbelievers were making Church members suffer because of their beliefs.

Mosiah 27:8 Alma had a son named Alma. Alma the Younger did not believe the teachings of his father and became a wicked man. Alma the Younger and the four sons of King Mosiah fought against the Church. They persuaded many people to leave the Church and become wicked.

Mosiah 27:14 Alma prayed that his son would learn the truth and repent.

Mosiah 27:10-16 Alma the Younger and the sons of King Mosiah continued trying to destroy the Church. One day an angel appeared to them. The angel spoke in a loud voice that shook the ground. The five young men were so frightened that they fell down. At first they could not understand what the angel was saying. The angel had come in answer to the prayers of Church members. The angel asked Alma the Younger why he was fighting against the Church. The ground shook as the angel told Alma the Younger to stop trying to destroy the Church.

Mosiah 27:18-26, 29 Alma the Younger and the sons of Mosiah fell down again. They had seen an angel, and they knew the power of God had shaken the ground. Alma the Younger was so astonished that he could not speak. He became so weak that he could not even move his hands. The sons of Mosiah carried Alma the Younger to his father and told him all that had happened to them. Alma was happy. He knew that God had answered his prayers. Alma called many people together to see what the Lord had done for his son and for the sons of Mosiah. Alma, along with other Church leaders, fasted and prayed and asked God to help Alma the Younger become strong again. After two days and nights, Alma the Younger was able to speak and move. He told the people he had repented of his sins and God had forgiven him. He taught that everyone must become righteous in order to enter God's kingdom. He also told of the great pain he had suffered because of his sins.

Mosiah 27:28 Alma the Younger was happy because he had repented and God had forgiven him. He knew God loved him.

Mosiah 27:32 Alma the Younger and the sons of King Mosiah began to teach the truth throughout the land, telling everyone what they had seen and heard.

Mosiah 27:35 They tried to undo the wrong they had done; they explained the scriptures to the people and taught them about Jesus Christ.

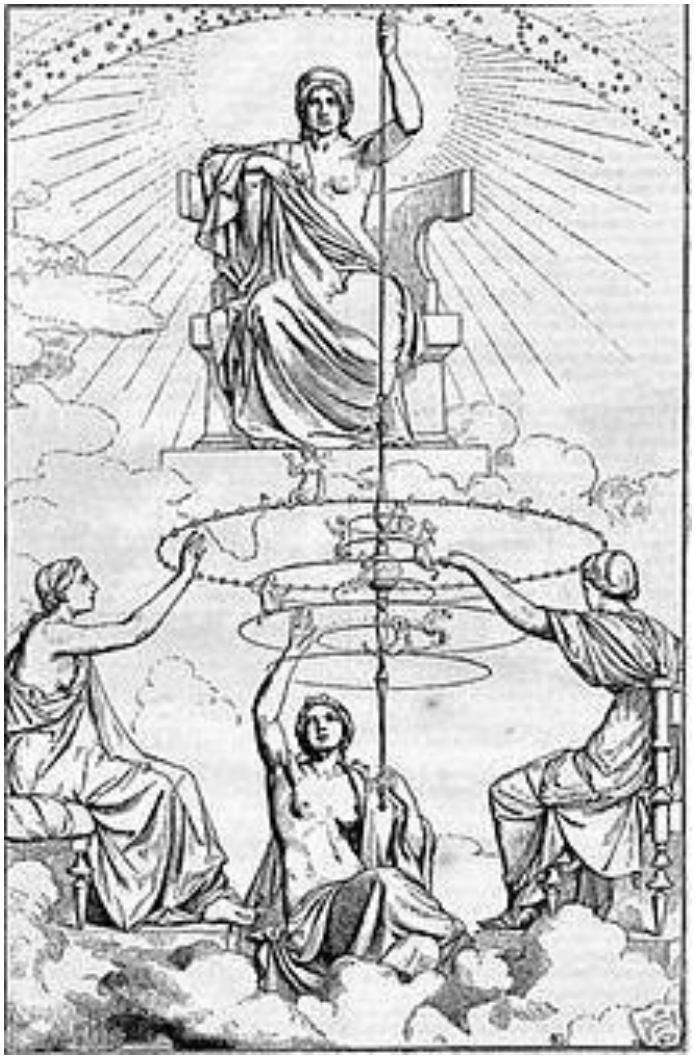
Mosiah 27:36 God blessed Alma the Younger and the sons of Mosiah as they taught the gospel. Many people listened to them and believed.

Adam compared to Aeneas and Dante in the Underworld

Dante's descent into hell, like Gilgamesh's and Aeneas' enlightened him and made his life worth living. He had something to look forward to after his encounter. Hell for all three characters allowed them to obtain knowledge that led them to accomplishing their journeys and attaining fame as epic heroes. "Morality, for all its worth, does not lead directly to salvation. Although human nature is basically rational, it is also fallen, spiritually sick and weak, and it cannot recover from consequences of this state through its own strength." Dante, Aeneas, and Gilgamesh all delved into hell to obtain the knowledge and strength that they didn't have before their experience. Although each experience proved to be different, all service a purpose on the larger scheme of destiny and fulfillment. All of them ascended with a new grasp on life which made it possible for them to continue. In a sense, it took them hitting rock bottom inside before they could bring themselves back to up to the surface to breathe all that life had to offer.

Myth of Er

The Myth of Er from **Plato's Republic** tells the story of a soldier, **Er**, who is thought to be dead and descends to the underworld. But when he revives he is sent back to tell humanity what awaits them in the afterlife. Er describes ***an afterlife*** where ***the just are rewarded*** and ***the wicked are punished***. ***Souls are then reborn into a new body and a new life***, and the new life they choose will reflect how they have lived in their previous life and ***the state of their soul at death***.



Necessity or Ananke was a primordial goddess and personification of fate.

As said, **Er *son of Armenius*, a Pamphylian** by birth was slain in battle—and ten days afterwards, when the bodies of the dead were taken up already in ***a state of corruption***, his body was found unaffected by decay, and carried away home to be buried.

And on ***the twelfth day***, as he was lying on the ***funeral pile***, he ***returned to life*** and told them what he had seen in the other world. He said that when his ***soul left the body*** he went on a journey with a great company, and that they came to ***a mysterious place*** at which there were ***two openings in the earth***; they were near together, and over against them were ***two other openings in the heaven above***.

In the intermediate space there were ***judges*** seated, who ***commanded the just***, after they had given judgment on them and had bound their sentences in front of them, to ascend by the heavenly way on the right hand; and in like manner ***the unjust were bidden by them to descend*** by the lower way on the left hand; these also bore the ***symbols of their deeds***, but fastened on their backs.

He drew near, and they told him that he was to be ***the messenger who would carry the report of the other world to men***, and they bade him hear and see all that was to be heard and seen in that place. Then he beheld and saw on one side the ***souls departing*** at either opening of heaven and earth when sentence had been given on them; and at the two other openings other ***souls, some ascending out of the earth*** dusty and worn with travel, ***some descending out of heaven*** clean and bright.

And arriving ever and anon they seemed to have come from a long journey, and they went forth with gladness into ***the meadow***, where they encamped as at a festival; and those who knew one another embraced and conversed, the souls which came from earth curiously enquiring about the things above, and the souls which came from heaven about the things beneath.

And they told one another of what had happened by the way, those from below weeping and sorrowing at the remembrance of the things which they had endured and seen in their journey beneath the earth (now the journey lasted a thousand years), while those from above were describing heavenly delights and visions of inconceivable beauty—for every wrong which they had done to any one they suffered tenfold; or once in a hundred years—such being reckoned to be the length of man's life, and the penalty being thus paid ten times in a thousand years. If, for example, there were any who had been the cause of many deaths, or had betrayed or enslaved cities or armies, or been guilty of any other evil behavior, for each and all of their offences they received punishment ten times over, and the rewards of beneficence and justice and holiness were in the same proportion.

The myth was used by **Socrates** to show that the choices people make have ***an impact on the afterlife***, and that those who pretend to be pious but are false in their souls will be *eventually* ***punished in the next*** life.

The Second Messianic Prophecy

Compare Genesis 3:15, concerning the **second messianic prophecy**—*as follows*:

> And I will set put enmity between thee and (between) the woman, and between thy seed and her seed; she shall lie in wait to bruise thy head, and thou shalt lie in wait to bruise his heel; it will remember what you did to it in ancient time and you will sustain (your hatred) for it to the end {of time}. And it will come about that when the children of the woman observe the Law and do the commandments they will aim at you and smite you on your head and kill you. But when they forsake the commandments of the Law you will aim and bite him on his heel and make him ill. For her sons, *however*, there will be a remedy, but for you, O serpent, there will not be a remedy, since they are to make appeasement in the end, in the day of King Messiah.
>
> Genesis 3:15
> Targum Onkelos
> Targum Neophyte
> Targum PS. Jonathan

> And to the woman he said, "I will greatly multiply your pains and your pregnancies.. And in pains you will bear children.. And upon your husband you shall have return.. And he shall rule over you."
>
> Peshitta

In Christianity, Genesis 3:15 is known as the **protevangelium**. This is a compound of two Greek words, **protos** meaning "*first*" and ***evangelion*** meaning **"*good news*"** or **"*gospel*"**: Thus, the verse is commonly referred to as the first mention in the Bible of the **"*good news*" *of salvation***.

Note

With the possible exception of John 3:16, no verse in the Bible is more crucial and definitive than Genesis 3:15.

Contendings of Horus and Seth

And of **Isis**, whom was a daughter of the ***earth god*** **Geb** and the ***sky goddess*** **Nut**—and the sister of the deities **Osiris**, **Seth**—variously described as the ***god of chaos***, the ***god of thunder and storms***, or the ***god of destruction***—and **Nephthys**. **Setekh** was represented as ***a composite figure***, with a ***canine body***, ***slanting eyes***, ***square-tipped ears***, ***tufted*** (in later representations, ***forked***) ***tail***, and a ***long, curved, pointed snout***; various animals (including ***aardvark***, ***antelope***, ***ass***, ***camel***, ***fennec***, ***greyhound***, *jackal*, ***jerboa***, ***long-snouted mouse***, ***okapi***, ***oryx***, and *pig*).

For the ancient Egyptians the image of the goddess Isis suckling her son Horus was a powerful symbol of rebirth that was carried into the Ptolemaic period and later transferred to Rome, where the cult of the goddess was established. This piece of faience sculpture joins the tradition of pharaonic Egypt with the artistic style of the Ptolemaic period. On the goddess's head is the throne hieroglyph that represents her name. She also wears a vulture head-covering reserved for queens and goddesses. Following ancient conventions for indicating childhood, Horus is naked and wears a single lock of hair on the right side of his head.

The Goddess Isis and her Son Horus
Ptolemaic Period
332–30 BC

Figure of Isis-Aphrodite
Roman Period
2nd century AD

Isis-Aphrodite is a form of the great goddess Isis that emphasizes the fertility aspects associated with Aphrodite. She was concerned with marriage and childbirth and, following very ancient pharaonic prototypes, also with rebirth. Elaborate accessories, including an exaggerated calathos (the crown of Egyptian Greco-Roman divinities)

emblazoned with a tiny disk and horns of Isis, heighten the effect of her nudity.

Figures depicting this goddess are found in both domestic and funerary contexts. Popular already in the 3rd to 2nd centuries B.C., they continued to be made in Roman times. Dating technology places this piece in the Roman period, probably about AD 150, and the long narrow face and rather dry expression do not contradict such a date.

Contendings of Horus and Seth, in barest outline:

1) Horus comes to claim the throne
2) Ennead support him (esp. Shu and Thoth); Neith as arbiter rules for Horus
3) Re opposes... calls for trial
4) Horus claims the kingdom as heir, Seth claims it as the stronger.
5) Isis demands a decision by Atum (in council w/ Ennead in seclusion),

Seth bars Isis

6) Isis sneaks in, seduces Seth, tricks him into acknowledging the son's right to father's estate.
7) Atum decides for Horus, Seth objects; crown in the water, S and H compete as Hippos: (Isis harpoons each)
8) Horus outraged at Isis, goes off to sulk; Seth steals his eyes; Hathor restores them with gazelle's milk
9) The Ennead (upset by this savagery) order reconciliation; Seth invites Horus to 'holiday'.
10) Seth assaults Horus 'between his thighs', H catches the semen, Isis cuts off his hand.
11) Isis takes semen of Horus and impregnates the lettuce that Seth loves to eat.
12) Seth eats the lettuce; in magic ordeal, each to summon his semen. Thoth calls, "Come out, you semen of Horus." The Sun disk emerges above Seth's head.
13) They race in stone ships (Horus cheats with plastered pine) and nearly harpoons hippo Seth
14) After 80 years at trial, they invoke Osiris himself and he decides for Horus: "Why should my son Horus be cheated when it was I that made you mighty and it was I (alone) who could create barley and emmer in order to sustain the gods as well as the cattle…

Thus Horus becomes king of Egypt; and honored as companion of Re.

On the Flint Knife

Horus and Set binding the plants of Upper and Lower Egypt

In ancient Egypt, the knife was ***not only a practical tool and weapon***; it was also ***a magical tool and weapon***. The preferred ***ritual knife*** was the ancient flint knife, ***des***. **"Des"** actually means **"flint,"** but it remained the general word used for knife throughout Egyptian history. As you might expect, knives, practical and magical, could be used both defensively and offensively.

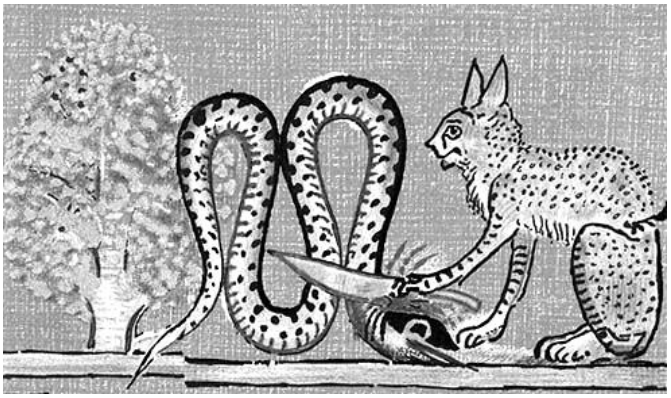
Knives appear frequently in representations of the **Egyptian Otherworld**. They are used in ***slaying the enemies of the deceased*** and ***smoothing the passage through the land of the dead***. Some ***magical rites*** called for ***a protective circle of knives*** to be erected for the working. Knives are also found in ***judgment scenes*** where ***the deceased must be found worthy or fall to the knives of divine figures*** with names like **Slaughterer** and-or **Repulser of the Wicked**. In general Egyptian idiom, someone who was suffering in any way was one who was "under the knife."

The *des*, the ancient Egyptian flint knife

Harmful beings, such as Re's great enemy, the giant serpent **Apophis**, and **Set**, the enemy of **Isis** and **Horus**, are often shown ***stabbed repeatedly with magical knives*** to subdue and render them harmless. Even the hieroglyphs of Set's name were sometimes shown stabbed with knives. ***Knives were also used to decapitate Otherworld enemies***. In some scenes, rows of bound and ***decapitated "enemies of Re"*** or ***"enemies of Horus"*** are guarded by ***knife-wielding godlings***.

Decapitation by knife seems to have been a particular threat to the deceased as well and Isis is called upon to "make firm the head" of the deceased upon her or his neck.

In Egyptian thought, ***knives*** have both ***solar and lunar symbolism***. The ***twin sycamore fig trees*** between which the **Re**—*the sun god* rose each day were sometimes called the **Two Knives** (perhaps from the similarity between the shape of the knife and the hieroglyph for "tree"). And the **crescent moon** was considered to be ***a knife wielded by the God of the Moon***, **Thoth** or **I'ah**.



The Egyptian solar Great Cat decapitating the enemy snake Apophis with a flint knife.

The ***corpse of Re***, awaiting rebirth in ***the Sun barque***, is *also* ***guarded by knives***. In yet another myth, **Isis** transforms her into ***a hound with a knife at the end of its tail*** in order to engage in *a shape-shifting battle* with Set. As Isis the Avenger, the Goddess is said to have a knife-shaped phallus. And in the Book of the Dead, Isis owns a sacred knife that the deceased must know by name in the Otherworld. It is part of the deceased's fishing equipment and is said to be the knife with which Isis cut the birth cord of Horus.

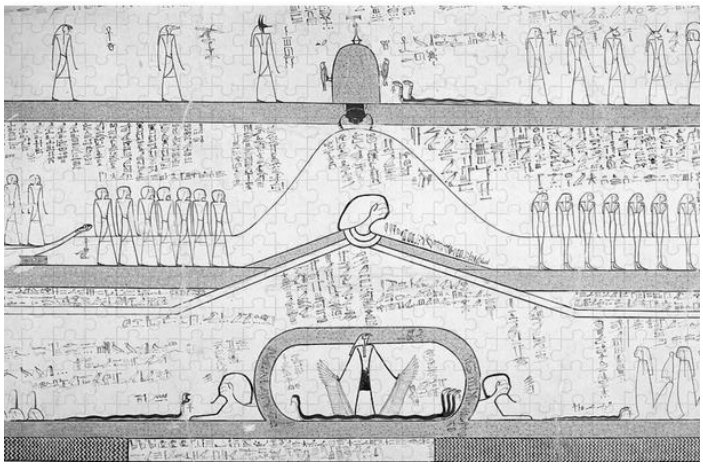
In the **Book of the Amduat**, Isis and Set work together to subdue the ***enemy snake***, **Apophis**, using both ***magic*** and knives. Apophis is shown stabbed with ***six knives***, ***bespelled*** by Isis, and bound by **Serket** and **Set** while ***four Goddesses with knives wait to dismember the serpent***.

Known as the ***god of the sky and war and hunting***, **Horus** is often depicted with having ***a human body with a falcon head***. According to legend, when the ***goddess Isis*** was ***pregnant with Horus***, she had to hide from her brother **Set** because he was ***hungry for the throne***, even killing her husband **Osiris** to usurp it. Once Horus came of age, Isis admonished him to ***protect the people of Egypt from Set's avarice***. In fact, the **Eye of Horus** [19] (*q.v.*) is a symbol that represents ***divine protection in the***

[19] Jesus said, "For judgment I have come into this world, so that the blind will see and those who see will become blind."

Jesus healed quite a few blind people. We are shown 8 specific people who were given their sight

ancient Egyptian religion. **Set**, on the other hand, was the ***god of the desert, disorder, and violence***.



Scene from the Book of Amduat Showing the Journey to the Underworld

On the 18th Egyptian Dynasty

The Nefertiti Bust is a ***painted stucco-coated limestone bust*** of Nefertiti, the ***Great Royal Wife of Egyptian pharaoh Akhenaton***. The work is believed to have been crafted in 1345 BC by **Thutmose** because it was found in his workshop in Tell-el Amarna, Egypt. It is one of the most-copied works of ancient Egypt.

The Dead Prince, Thutmose IV (also spelled **Djhutmose**, **Thutmosis**, and **Thutmes**), also known as **"*The King's Favourite and Master of Works, the Sculptor Thutmose*"** *viz.* **Moses the Law-Giver**, whom was ***an Ancient Amarna sculptor***. He flourished around 1350 BC, and is thought to have been the ***official court sculptor*** of the **Egyptian pharaoh Akhenaton** (*i.e.*, his half-brother or quarter-brother) in the latter part of his reign.

Thutmose IV was born to **Amenhotep II** and **Tiaa**—a commoner *viz.* of the Hyksos, but was not actually the crown prince and Amenhotep II's chosen successor to the throne. His most celebrated accomplishment was the ***restoration*** of the **Great Sphinx of Giza**—*infer* and subsequent commission of the **Dream Stele**. During a rest near the great **Sphinx**, he dreamed that the god **Horus**, whom the sphinx was believed to represent, asked him to free it of sand that had drifted around it, in return for which he would become pharaoh.

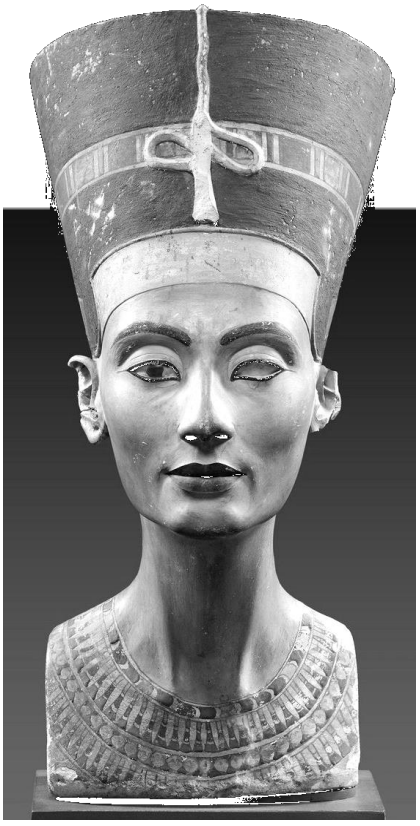
Note: **Stelae** have been used to commemorate people or events, to delineate physical spaces or as objects through which to access the dead or divine. Such monuments were made by a variety of cultures in the ancient world, including the Assyrians, Maya, Greeks and Romans.

Thutmose, also known as **"*The King's Favourite and Master of Works, the Sculptor Thutmose*"** (also spelled **Djhutmose**, **Thutmosis**, and **Thutmes**), was an ***Ancient Egyptian sculptor***. He flourished around 1350 BC, and is thought to have been the official court sculptor of the Egyptian pharaoh **Akhenaton** in the latter part of his reign.

Among many other sculptural items recovered at the same time was ***the polychrome bust of Nefertiti***, apparently a master study for others to copy, which was found on the floor of a storeroom. In addition to this now-famous bust, twenty-two plaster casts of faces—some of which are full heads, others just the face—were found.

Eight of these have been identified as various members of the royal family, including Akhenaton, his other wife Kiya, his late father Amenhotep III, and his eventual successor Ay. The rest represent unknown individuals, presumably contemporary residents of Amarna.

A couple of the pieces found in the workshop depict realistic images of older noblewomen, something rare in Ancient Egyptian art, which more often portrayed women in an idealized manner as always young, slender, and beautiful. One of the plaster faces depicts an older woman, with wrinkles at the corner of her eyes, bags under them, and a deeply lined forehead. This piece has been described as showing "a greater variety of wrinkles than any other depiction of an elite woman from ancient Egypt" It is thought to represent the image of a wise, older woman. A small statue of an aging Nefertiti also was found in the workshop, depicting her with a rounded, drooping belly, thick thighs, and a curved line at the base of her abdomen showing that she had borne several children, perhaps intended to project an image of fertility.



Nefernefruaten Nefernefertiti [LHP] was a queen of Egypt and wife of ***Pharaoh Akhenaton***, who played a prominent role in changing Egypt's traditional polytheistic religion to one that was monotheistic, worshipping the sun god known as Aton. An elegant portrait bust of Nefertiti now in Berlin is perhaps one of the most well-known ancient sculptures.

Above is the bust of—*infer* which is missing its ***left eye***—seemingly so! I believe this was no accident, rather purposely intended to identify she with both *the* **'*sun*'** and the **'*moon*.'**

According to the Gospel of John, it was at the Siloam Pool where Jesus healed the blind man (John 9:1–11). Traditionally, the Christian site of the Siloam Pool was the pool and church that were built by the Byzantine empress Eudocia (c. 400–460 A.D.) to commemorate the miracle recounted in the New Testament.

1. (Matthew 9:27-31) Jesus gave sight to "two" blind men.
2. (Mark 8:22-26) Jesus gave sight to a blind man in Bethsaida by spitting on his eyes.
3. (Matthew 12:22-23) Jesus gave sight to a man who was demon possessed, and blind and mute.
4. (Luke 18:35-43) Jesus gave sight to a blind man while coming into Jericho. ***
5. (Matthew 20:29-34) Jesus gave sight to "two" blind men when leaving Jericho. One was named Bartimaeus (Mark 10:46-52) ***
6. (John 9:1-41) Jesus gave sight to a blind man by putting clay on his eyes, and then having him wash it off in the Pool of Siloam.

Note: Some believe 4 and 5 refer to the same event.

In addition to these, we have two instances where an unknown number of blind people were given sight by Jesus in (Matthew 15:29-31) and (Matthew 21:14).

What is "fascinating," and that I had never noticed before, is that while a number of men performed healing miracles in the Bible (Old and New Testament), 'only' Jesus healed the "blind!" This certainly has to have some significance! I believe it is likely a parallel to the fact that only Jesus can turn darkness into light (from a spiritual standpoint: see: Acts 26:15-18, 1 Peter 2:9, John 1:5-9).

Jesus quoted (Isaiah 35:5-6) and (Isaiah 61:1-2) in (Luke 4:17-21) and (Luke 7:18-23) to show that healing the blind was one of the signs that was prophesied of the Messiah.

Note: One more example of Jesus healing the blind could be found in (Acts 9:3-18), when from Heaven, Jesus blinded Paul, and then restored his sight (through Ananias laying hands on Paul).

Dream Stele between Sphinx's paws

The Dead Prince, Thutmose IV *aka* Moses the Biblical Law-Giver

Thuya was an Egyptian noblewoman and the mother of queen Tiye, and the wife of Yuya (Judah). She is the grandmother of Akhenaton, and great grandmother of Tutankhamun. Judah marries the daughter of Shua, a Canaanite. Genesis chapter 38 Judah and his wife have three children, Er, Onan, and Shelah.

After a long time Judah's wife, the daughter of Shua, died. When Judah had recovered from his grief, he went up to Timnah, to the men who were shearing his sheep, and his friend Hirah the Adullamite went with him. The story of Tamar in the Bible is a powerful reminder that we should never give up on God. He has a plan for each of us, even when it seems like things are at their darkest.

Yuya (Judah) and Thuya (Tamar)

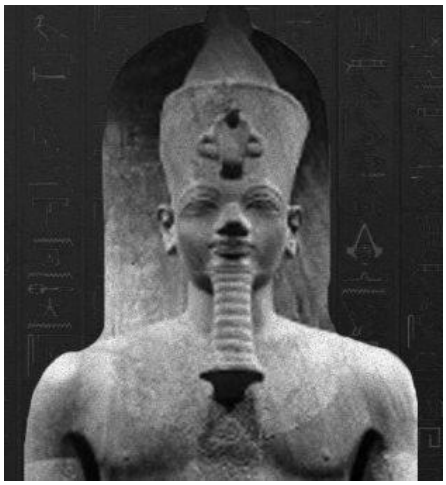
Er marries Tamar, but God kills him because he was wicked in His sight (Genesis 38:7). Both the **Genesis Rabbah** and **Talmud** state that **Tamar (Thuya)** was an **Israelite** and that Judah ended up marrying her and had further ***sexual liaisons*** with her as a result.

Malachi 2:11

> Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the LORD which he loved, and hath married the daughter of a strange god.

The young **Prince Thutmosis IV** fell asleep at noon at the foot of the sphinx and discovered the ***sun god*** **Ra-Harakhty**, whom the sphinx was believed to represent, speaking to him in a dream, whom then offers him the throne if he will only liberate the Sphinx from all the sand covering his body. The stele was likely created to legitimize his rule since in the description of the vision, the ***Sphinx promises Thutmose*** the throne should he remove the sand from the monument.

Whether or not the dream actually occurred is unknown, but when the prince did, in fact, become **Pharaoh Thutmose IV**, he introduced a ***Sphinx-worshipping cult*** to his people. Statues, paintings, and reliefs of the figure popped up across the country and the sphinx became ***a symbol of royalty*** and the ***power of the sun***.



Pharaoh Amenhotep III

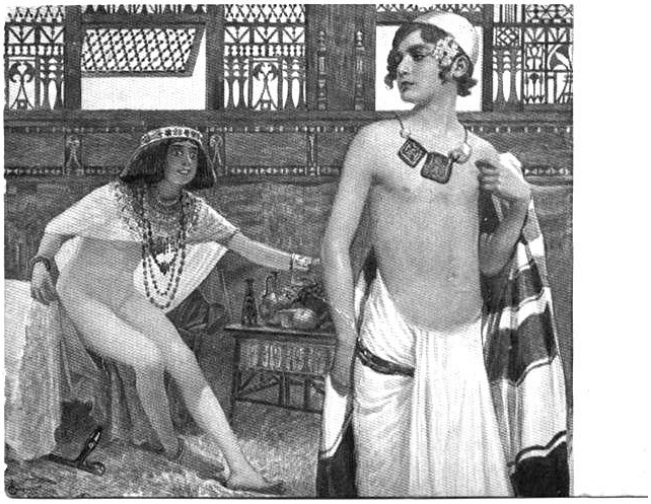
Tiye

Prince Thutmose disappears from the public records and appears to have died some time during the third decade of Amenhotep III's kingship, fairly late; yet, the Dead Prince was not deceased so much as he suffered ***a* "*damnatio memoria*"** brought on to him by the **Wise Old Pharaoh Amenhotep III** because his wife, **Meketaten** (Ancient

Egyptian: mʿkt itn, meaning "Behold the Aten" or "Protected by Aten"), second daughter of six born to the **Egyptian Pharaoh Akhenaton** and his **Great Royal Wife Nefertiti Zelophehad** *son of Hepher, the son of Gilead, the son of Makir, the son of Manasseh, belonged to the clans of Manasseh son of Joseph*: Compare ***golden-haired, blue-eyed*** **Nitôcris** (2184-2181 BC) (Greek: Νίτωκρις) *sister of* ***Merenre II***—possibly the last queen of the **Sixth Dynasty of Ancient Egypt**: She is most remembered in Egyptian history as the bravest and most beautiful woman of her time. ***When Merenre lost his life in the Red Sea***, the reins of government came to his queen. She is known by the Greek name for **Nitiqret**—and she became pharaoh after much dispute when there was ***no male heir to ascend the throne***.

Ineni (sometimes transliterated as **Anena**) was a member of the ***ancient Egyptian aristocracy***—and was an ***architect*** **(*responsible for major construction*)** and **Overseer of the Granary** of the 18th Dynasty, responsible for major construction projects under the pharaohs **Amenhotep I**, T**hutmose I**, **Thutmose II** and the joint reigns of **Hatshepsut** and **Thutmose III**.

Compare **Joseph**, most beloved of Jacob's sons, but hated by his envious brothers—angry and jealous of Jacob's gift to him, a resplendent **"*coat of many colours*,"** the brothers seize him and sell him to a party of **Ishmaelites**, or **Midianites**, who carry him to Egypt. When Jacob assigns Joseph to take ***a flock of sheep*** to sell, the brothers see their opportunity to be rid of him forever. They beat him and sell him to a slave trader. They then return to Jacob and tell him ***Joseph has been killed by a wild animal***. Joseph is bought by **Potiphar**, the pharaoh's superintendent of prisons. Joseph prospers as a slave but is accused of immorality and sent to prison. By Joseph's own testimony, his sufferings—***physical, mental, and emotional agonies***—had been allowed by God so that he could fulfill God's plan: to save many lives. He still trusted in the Lord, although he must have felt doomed to spend his life in prison. If any person had ***cause for discouragement*** and ***bitterness***, it was ***Joseph***… but he ***never faltered in his faith***. In fact, it seems his faith grew stronger through every trial. So even though he died in Egypt, he knew the Promised Land was a future reality.



Joseph accused of immorality and sent to the prison house of the great temple at Deir el-Bahari at Luxor, where he encountered Pharaoh Hatshepsut "the baker" (of bricks and bread) and her daughter, Neferure "the cupbearer."

Genesis 37–50 is not just about ***God's providence***, but also concerns ***God's promises***. God uses Joseph to turn back the effects of the curse and accomplish, in part, his promises to **Abraham**. He stacks the odds against himself and then demonstrates his power by using an imprisoned slave exiled by his own family.

All kings of the **Sixth Dynasty**, except for **Merenre II** and **Nitocris**, are attested by archaeological sources. Merenre II and Nitocris are only known through the ***king-lists*** and **Manetho**. No known monuments give there names and they are not even mentioned in inscriptions of high officials. She is most remembered in Egyptian history as the bravest and most beautiful woman of her time. No structures were commissioned by her, and she is left unmentioned in many Egyptian records.

She was also known by other names like **Nitiqret** and **Nitokris**, **Neterkare**, or **Nitikrty**. The meaning of her name is **"*the soul of the Re is Divine*."** She ruled in ancient Egypt at the end of the old kingdom. Much remains unknown about Queen Nitocris since scholars were unable to find archeological remains that could help us learn more. The available information on her is only through **Manetho**, the **Turin Canon**, and **Herodotus**. Nitocris was reportedly a virtuous and beautiful woman who married **Metesouphis II** and is believed to have been his sister as well. It's been recorded that her husband was murdered, and the queen took revenge on the guilty before taking her own life.

Nitocris

Pepi II

Pepi II *is followed in the king-lists by Merenre II, sometimes also called Nemtimsaf II. If the name of* ***Nemtimsaf II*** *was indeed* ***Merenre****, this would make him indistinguishable from* ***Merenre I****, so it is generally believed that the name Merenre has been given to* ***Nemtimsaf II*** *by mistake.* ***Merenre II*** *is only known through king-lists, among which the* ***Turin King-list****, that credits him with a reign of slightly more than 1 year. He is assumed to have been* ***a son of Pepi II****. He was perhaps married to* ***Nitocris****, who may have been his sister.*

Nitocris *is not attested by any contemporary source: no decrees, no building projects and not even a mention in some highly placed official's biography. She is, however, mentioned in the* ***Turin King-list****, by the Greek traveler* ***Herodotus*** *and by* ***Manetho****, which may indeed confirm her existence.*

According to Manetho, Nitocris constructed the ***"third pyramid."*** *It is generally assumed that he meant the* ***third pyramid of Giza****, which has been built by* ***Mykerinos****. He may have confounded the name of Mykerinos (Men-kaw-re) with Nitocris' probable prenomen, Men-ka-re, which is mentioned in some of the king-lists.*

Still according to Manetho, Nitocris has come to power when her brother was murdered. She took it upon herself to have her brother's murderers punished.

The Five Daughters of Zelophehad

The Daughters of Zelophehad (illustration from the 1908 Bible and Its Story Taught by One Thousand Picture Lessons)

In their humility and wisdom, ***the five daughters of Zelophehad*** (*the shade or tingling of fear*) influenced the making of a new law by God to allow women to own land. The daughters of Zelophehad lived at ***the end of the Israelites' exodus*** **from Egypt** as they prepared to enter the **Land** Between of **Promise**. Land being apportioned to women as inheritance was completely unheard of. This has never been done before.

Zelophehad's daughters argued that were they not to inherit, then Zelophehad's name would be lost to his clan. Moses took their case to God. God told Moses that the plea of Zelophehad's daughters was just, and that they should be granted their father's hereditary holding. The daughters relate in Numbers 27:3 that their father died "for his own sin"; some Rabbis, though, erroneously identify Zelophehad with the man (Numbers 15:32–36) who was stoned for gathering wood on the Sabbath (BT Shabbat 96b).

Numbers 27:6-7

6 And the Lord spake unto Moses, saying,
7 The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them.

Tragically, there is no evidence any of the sisters lived into old age. The eldest daughter **Meritaten** appears to have lived at least until young adulthood. She seems to have been the closest to her father **Akhenaton** and became more prominent in the later years of his reign. They married within the clans of the descendants of **Manasseh** *son of Joseph*, and their inheritance remained in their father's clan and tribe. *They are mentioned in Numbers 26, Numbers 27, Numbers 36, Joshua 17, and 1 Chronicles 7, and in all but the last passage, so four of the five passages, the five daughters are mentioned by name, not just "the daughters of Zelophehad" but their five names are given.*

Nefertiti bore six daughters within 10 years of her marriage, the elder three being born at **Thebes**, the younger three at **Akhenaton (Amarna)**. Two of her daughters became queens of Egypt.

Numbers 27:8-11

8 Say to the Israelites, If a man dies and leaves no son, give his inheritance to his daughter. 9 If he has no daughter, give his inheritance to his brothers. 10 If he has no brothers, give his inheritance to his father's brothers.

Nefertiti Zelophehad—a brazen serpent crucified by Moses

Mark this well: Zelophehad had five daughters, **Mahlah** (Meritaten), **Noah** (Ankhesenpaaten, later called Ankhesenamun when she married Tutankhamun), **Hoglah** (Neferneferuaten Tasherit), **Milcah** (Neferneferure,), and **Tirzah** (Setepenre) whose name means "delight"—but was ***without sons***. Zelophehad was part of the generation of Israelites who departed from Egypt under Moses' leadership and died during the ***forty years in the wilderness***. They believed that they would be among those going into the **Promised Land**. And by faith they were seeking to claim their piece of land before they even set eyes or foot on it. They were claiming their piece of land in anticipation of the fulfillment of God's promise.

In the biblical **Books of Kings** the **Nehushtan** is the name given to the ***bronze image of a serpent on a pole***. The image is described in the **Book of Numbers**. This serpent was ***symbolic of the serpents God used to chastise the people for their unbelief***. The image thus ***foreshadows Christ/s crucifixion***, bringing ***redemption to humankind*** and ***triumphs over the mortal serpent*** of **Original Sin**—*infer*. Compare **Jesus**, him pointing aback through the annals of history to **Numbers 21** and explained how the **Son of Man** (a reference to Jesus Himself) must be lifted up just like the ***bronze serpent***.

Ay

Horemheb

Seti I

Ay was the ***penultimate pharaoh*** of ancient Egypt's 18th Dynasty. He held the throne of Egypt for a brief four-year period in the late 14th century BC. That life expectancy, from birth-to-death in the ancient world, was around the age 30 years. Therefore, it is not surprising that he could rule *approximately* for four years. Prior to his rule, he was a close advisor to two, and perhaps three, other pharaohs of the dynasty. Aye—a 60 years old man, succeeded **Tutankhamen** by marrying young **Ankhesenamen**, the widow of Tutankhamen. Ankhesenamun was a queen who lived during the 18th Dynasty of Egypt as the Pharaoh Nefertiti's daughter and subsequently became the ***Great Royal Wife of pharaoh Tutankhamun***. Born **Ankhesenpaaten**, she was the ***third of six known daughters*** of the Egyptian Pharaoh Akhenaton and his Great Royal Wife Nefertiti Certainly; he was an older man by Egyptian standards.

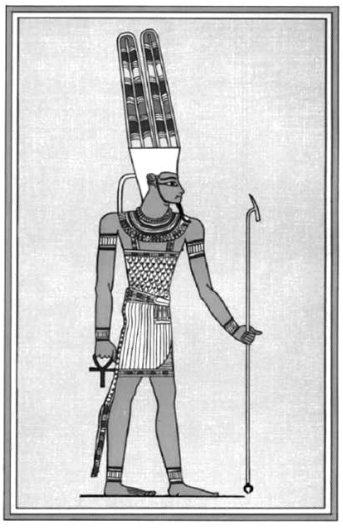
Queen Ankhesenamun married **King Tut** at the tender age of 13. King Tut was even younger at just a few years shy of ten. The couple was married in 1334 BC. They lived for four years at **Amarna**—*a city Akhenaton built* until they moved back to the capital city of **Thebes**.

Nefertiti is referred to as King Tut's mother, but she is actually his stepmother. However, since King Tut married his half sister, Nefertiti is also his mother-in-law. **Ankhesenamun** was known for her strong and passionate love for her husband, and half-brother **Tutankhamun**. Together, she and Tut had two daughters. The first was ***stillborn*** at about six months gestation and the second daughter died shortly after she was born—they are identified only by gold bands on the coffins calling them **Osiris**—*the Egyptian god of the dead*. Initially, she may have been married to her father and it is possible that, upon the death of Tutankhamun, she was married briefly to Tutankhamen's successor, **Ay** (flourished 14th century BC), who is believed by some to be her maternal grandfather, who rose from the ranks of the civil service and the military to become king after the death of Tutankhamen. Whence King Tut died, **Horemheb** was away ***waging war*** against the **Hittites**—and Ay ascended to the throne in his absence. ***Ay ruled as pharaoh for three years until his death***, and upon his death, Horemheb became pharaoh and would rule for nearly 30 years. ***Ankhesenamun disappears from the historical record*** sometime between 1325 and 1321 BC—an absence that to historians signals her death. Because no one knows what happened to her, scholars have sometimes referred to King Tut's wife as **Egypt's Lost Princess**. Toward the end of his reign, and the marriage seems to

have produced one daughter, **Ankhesenpaaton-tasherit ("Ankhesenpaaton the Younger")**.

A detail from the throne of Tutankhamun which shows the pharaoh with his wife Ankhesenamun on the right (ca. 1327 BC)
National Museum, Cairo

The **Ramessesids** were in league with **Ay**—of the **Hyksoid Priesthood of Amun-Ra (Min),** and *of* **Horemheb**, who plotted the downfall of the **18th Dynasty Pharaohs** in conspiracy with **Seti I** *grandfather of Ramesses II the Great*. Being the ***god of air***, **Amun**, also known as **Ammon**, was ***one of the eight deities of ancient Egypt***. **Atum-Ra** (or **Ra-Atum**) was ***a composite deity*** formed from two completely separate deities; however, Ra shared more similarities with Atum than with Amun. Atum was more closely linked with the sun, and was also a creator god of the Ennead.



According to the **Pyramids Texts**, Amun was the local god of **Thebes**, ruling with his wife, **Amaunet**. With **Osiris**, Amun-Ra is the most widely recorded of the Egyptian gods. Most often Amun is shown as ***a human male wearing a crown with two tall plumes***. In his role as a god of fertility, he could also be represented as ***a ram with curving horns***—and is generally shown holding ***a scepter*** in his left hand and an **Ankh** in his right hand. It was believed *that* the **Amun-Ra Temple**, at Luxor, was the ***home of Amun-Ra on earth***, with his ***consort* Mut**, and son **Khonsu**, making it the most important location within the complex.

Temple of Amun-Ra, at Luxor

Originally, **Amun-Ra** was known as Ra who was recognized as the **"Sun God."** He not only ***created himself***, but he was the ***creator of the entire universe***. He was known to have so much power, that some historians believe *that* the ancient Egyptians had ***a monotheistic belief***. As the ***chief deity of the Egyptian Empire***, Amun-Ra also came to be ***worshipped outside of Egypt***. When **Amun** and **Ra** merged, he became ***a visible and invisible deity***, which appealed to the ancient Egyptians' concept of **Ma'at** or ***balance***. The ***priests*** responsible for the major gods, such as Amun-Ra, held a lot of power. According to the creation myths, ***Ma'at was created when Ra arose from the waters of Nun*** (***chaos***). **Ma'at** was often considered to be the ***daughter of Ra*** and was married to **Thoth**, god of wisdom. However, Ma'at was more than just a goddess to the ancient Egyptians. Ma'at represents ***the ethical and moral principle*** that all Egyptian citizens were expected to follow throughout their daily lives. They were expected to ***act with honour and truth*** in matters that involve family, the community, the nation, the environment, and the gods.

By the time **Amenhotep III** came to power, they were arguably more important than the pharaoh himself. The **High Priest of Amun** or **First Prophet of Amun** (ḥm nṯr tpj n jmn) was the ***highest-ranking priest*** in the priesthood of the ancient Egyptian god Amun. Towards the end of the **Twentieth Dynasty of Egypt**, though not officially pharaohs, the **High Priests of Amun at Thebes** were the *de facto* rulers of **Upper Egypt** during the **Twenty-first Dynasty**, writing their names in cartouches and being buried in royal tombs.

The story of **Amun-Min** is simply a composition of the gods **Amun** and **Min**. Both gods had symbols that represented ***virility*** (the bull and ram), and so the gods were fused together and had each other's characteristics, but represented as a single deity.

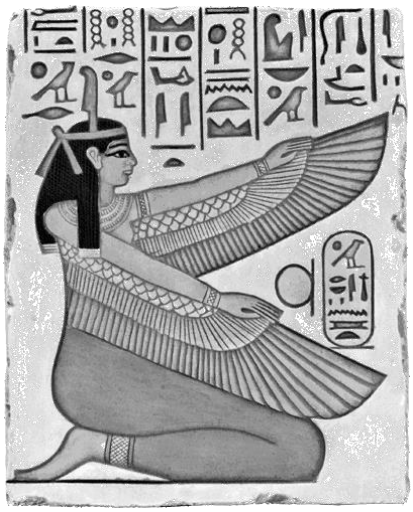
God's Wife of Amun was the ***highest-ranking priestess*** of the Amun cult, an important religious institution in ancient Egypt. The cult was centered in **Thebes** in **Upper Egypt** during the Twenty-fifth and Twenty-sixth dynasties (circa 740–525 BC).

The **vizier** was the ***king's delegate*** and the **High-priest of Ma'at** as well as ***head of the courts of justice***. Sometimes the king had to delegate his authority and it is believed *that* ***the legal official then wore a golden ma'at pendant***. Other priests had technical roles in temple, such as caring for clothing on the ***gods' statues*** and other ***cult objects***. Some were responsible for reading the ***ritual texts*** aloud on a daily basis. They were masters of ***hieroglyphs*** and ***other forms of Egyptian writing***.

Ramesses II the Great lived a long life—he lived between 90 and 96 years—gave him ample opportunity to marry wives and beget children. ***He had over 200 wives*** and concubines and ***over 100 children***, many of whom he outlived. Compare **Solomon**, third king of Israel (reigned c. 968–928 BC), is said to have had ***a harem*** that included **700 wives and 300 concubines** (1 Kings 11:3). His wives were to have included the ***daughter of Pharaoh***, as well as ***women of Moabite, Edomite, Sidonian, and Hittite origins*** (1 Kings 7:8; 11:1).

This Midrash of the Queen of Sheba's conversion may have led to the development of ***a literary tradition*** that appears in a later midrash,

according to which Solomon fucked around with the last **White Queen of Sheba (Ethiopia)**, who'd heard reports of King Solomon's fame and comes to visit him with ***gold*** and ***precious jewels*** and more ***spices*** than had ever been seen in Israel—returning to her kingdom, she bore Solomon a son, whom she named, **Menilek I**—and he was made king by his father, thus founding ***the royal Solomonic dynasty of Ethiopia***, which ruled until the deposition of **Haile Selassie I** in 1974. Clearly, he loved the **Shulammite**—and he admired her character as well as her beauty (Song 6:9). Everything about the **Song of Solomon** portrays the fact that this bride and groom were passionately in love and that there was mutual respect and friendship, as well (Song 8:6–7).



Ma'at

According to **Papyrus Chester Beatty I**, the conflict between Horus and Set happened to be a series of bouts, such as when they transformed into ***hippopotamuses*** and submerged themselves into the water to see who could last the longest. Tired from decapitating his mother, ***Horus went to sleep on the mountaintop***. ***Seth snuck up and gouged out his nephew's eyes as he slept***, burying them in the ground. Overnight, they grew into ***lotuses***. Taking pity on the blinded boy, the ***cow-headed goddess*** **Hathor** came to Horus' aid, pouring ***gazelle milk*** on his wounds and ***restoring his sight***. But the story takes an erotic turn soon afterwards:

> Now afterward, (at) evening time, bed was prepared for them, and they both lay down. But during the night, Set caused his phallus to become stiff and inserted it between Horus' thighs. Then Horus placed his hands between his thighs and received Set's semen. Horus went to tell his mother Isis: "Help me, Isis, my mother, come and see what Set has done to me." And he opened his hand(s) and let her see Set's semen. She let out a loud shriek, seized the copper (knife), cut off his hand(s) that were equivalent. Then she fetched some fragrant ointment and applied it to Horus' phallus. She caused it to become stiff and inserted it into a pot, and he caused his semen to flow down into it.

In this scene, we can extrapolate that ***virility*** is synonymous with ***dominance***. ***Set tries to insert himself into Horus' thighs***, similar to how a man would ease into a woman, ***in order to assert his superiority by mounting Horus***. When Horus has ***Set's semen*** in his hands, it demonstrates that he has been ***defiled by another man's essence***, so much in fact *that* ***his mother has to cut off the hands altogether***. The only way to remedy the situation is for part of his essence—his ***liquescent power***—to come out as well.

Isis then tossed Seth's semen into the marshes of the Nile and devised a plan to deceive him:

> Isis at morning time went carrying the semen of Horus to the garden of Seth and said to Seth's gardener: "What sort of vegetable is it that Seth eats here in your company?" So the gardener told her: "He doesn't eat any vegetable here in my company except lettuce." And Isis added the semen of Horus onto it. Seth returned according to his daily habit and ate the lettuce, which he regularly ate. Thereupon he became pregnant with the semen of Horus.

The young falcon-headed god Horus battles his evil uncle Seth to become pharaoh of Egypt

As the ***son of Osiris***, **Horus** presented his claim to the throne to a ***tribunal of three of the most powerful deities in the Egyptian pantheon***: *the* ***sun god*** **Ra** (***aka*** **Re**); **Thoth**, the ***god of wisdom***; and **Shu**, the ***god of air***. **Thoth** and **Shu** declared Horus the rightful ruler of Egypt, but **Ra** argued that Seth was more powerful and therefore deserved the throne.

Seth decided that the ***first feat of strength*** would be to have them both turn into ***hippopotami*** and *sit on the bottom of the Nile*. The first to come up for air would lose.

Isis, desperately wanting her son to be ***pharaoh***, magically created a ***copper harpoon***, which she threw into the water. Her aim was off, though, and she hit Horus instead of Seth. Realizing this, she pulled free the harpoon and cast it back into the water. This time it sunk into the body of Seth.

But the injured god appealed to Isis as her brother, and she caved and helped him. Horus, enraged, emerged from the water. He wasn't worried about losing the first challenge — he was focused on taking revenge on his mother for what he felt was a betrayal. ***Horus cut off Isis' head*** and carried it up a mountain and tossed it away.

Thoth, *though*, picked up Isis' head and reunited it with her body.

The judges wanted the two gods to make amends. They did reconcile, but the wily Seth decided to seduce his nephew.

Seth wasn't discriminate in his ***liaisons***. In the world of Ancient Egypt, there wasn't any real conception of ***homosexuality***. What mattered was ***who was the top*** (the one who was doing the penetrating), ***as that proved dominance over the other person***.

The Stone Ship Race

Despite this ***damning evidence***, Seth somehow convinced the ***trio of judges*** to stage one more contest: ***a race of stone ships down the Nile***. That didn't seem like the wisest choice, since ***Seth's boat sunk instantly***. But Horus' floated along the water—for he had tricked everyone by making his ***boat out of pine*** and ***covering it in gypsum***, a sort of ***plaster***, so that ***it looked like it was made of sto***ne.

In a rage, Seth once again transformed into a ***hippopotamus*** and bashed his head into ***Horus' ship***. It came apart in splinters, exposing the young god's deceit.

This back-and-forth had now gone on for **80 years**. Seeking a final verdict, the judges decided to appeal to Osiris, who now ruled the underworld. Not surprisingly, Osiris argued that his son, Horus, deserved to be pharaoh, and Seth, in chains as a prisoner, finally conceded.

A Note on Human Life spans in the Ancient World

The success of ancient Egyptian civilization came partly from its ability to adapt to the conditions of the Nile River valley for agriculture. The predictable flooding and controlled irrigation of the fertile valley produced surplus crops, which supported a more dense population, and social development and culture.

Ancient Egypt survived for more than 3000 years, from the year 3150 BC to 30 BC, a unique fact in history. By way of comparison, ancient Rome lasted 1229 years, from its birth in 753 BC to its fall in 476 AD.

From the age of the pyramids (around 3000 BC) Egyptian society had highly developed family life and religious beliefs in an afterlife. Sons were expected to care for elderly parents, especially the father, and to maintain their tombs. People in ancient Egypt did not grow very old. Very high infant death rates due to high risks of infections resulted in an average age at death of 19 years. The typical age for men to get married was about 20. The girl chosen was usually noticeably younger: maybe 12 or 13. He might have met her in the fields, the market, or simply on the streets. In any case, love was a valued emotion, and Egyptian poetry is a witness. (Virginity was not a necessity for marriage; indeed, premarital sex, or any sex between unmarried people, was socially acceptable. Once married, however, couples were expected to be sexually faithful to each other.)

Studies on the remains of ordinary ancient Egyptians in a cemetery in Tell el-Amarna showed that many of them suffered from anemia, fractured bones, stunted growth and high juvenile mortality rates, according to professors Barry Kemp and Jerome Rose, who led the research. Living to 110 years was considered the reward for a balanced and virtuous life. Based on skeletal evidence, in Ancient Egypt a full life was for peasant males 33–40 years and for females about 29 years. Most ancient Egyptians were unlikely to live beyond 40 years of age and, for example, King Tutankhamen died at the age of about 18 years. This can be compared to today's life expectancy of 83 years for women and 79 years for men in the UK. The ancient Greeks classed old age among the divine curses, and their tombstones attest to survival well past 80 years. Old age was a situation that included only a very small portion of the Egyptian population. The study of the anthropological evidence from several cemeteries as well as the census declarations from Roman Egypt defined the average life expectancy for males at 22.5-25 years and for females at 35-37 years. When the high infant mortality rate is factored in (life expectancy at birth) inhabitants of the Roman Empire had a life expectancy at birth of about 22–33 years.

Compare the average lifespan of those surveyed was 336 years, but some of the longest-lived civilizations were the Vedics, Olmecs, Kushites, and the Aksumites...they each lasted about 1000 years or more. Though the ancient Chinese rank high among the world's oldest civilizations (2000 BC), the development of a united China came almost 1100 years after the ancient Egyptians (3100 BC); Mesopotamia (4000 BC), Egypt (3100 BC) and the Indus Valley civilizations (3300 BC) all significantly pre-date ancient China. Even though fertility in ancient times was high, mortality has high also. Life expectancy ranged form 22 to 35. People needed to marry early and have children early to replace themselves.

The first encounters began about 8000 generations ago in the Paleolithic era when approximately 75% of deaths were caused by infection, including diarrheal diseases that resulted in dehydration and starvation. Life expectancy was approximately 33 years of age. Based on Early Neolithic data, total life expectancy at 15 would be 28–33 years. Based on Early and Middle Bronze Age data, total life expectancy at 15 would be 28–36 years. Based on Athens Agora and Corinth data, total life expectancy at 15 would be 37–41 years. Most Greeks and Romans died young.

Thanks to CT scans they know that Kha outlasted his wife and lived until he was at least in his 60s. "The average life expectancy was about 35 to 40, so he lived to a ripe old age and lived through the reign of at least three kings."

Original Sin

Adam and Eve Cursed by God

"And God said: 'O Mankind! Be dutiful to your Lord, Who created you from a single person (Adam) and from Him (Adam) He created his wife (Eve), and from them both He created many men and women.'"

Qur'an 4:1

Adam and Eve driven out of the Garden of Eden

It was farthest from Eve's intention ever to do anything which would militate against Adam's plans or jeopardize their planetary trust: Knowing ✶ ***the tendency of woman*** ✶ to look upon immediate results rather than to plan farsightedly for more remote effects.

Both of them, especially Eve, were altogether too impatient; they were not willing to settle down to the long, long endurance test. They wanted to see some immediate results, and they did, but the results thus secured proved most disastrous both to themselves and to our world.

Sure... they had knowledge of and an understanding of the ***Luciferean Rebellion*** and the ***Fall of the Dark Angels***, eh! and *thereby* should have been immune to ***temptations of sin***. But, ***the evil one*** spying on them had concluded *that* it's only hope for success lay in the adroit employment of suitable entrapment.

Eve had been warned to never to stray from the side of her mate, that is, to attempt no personal or secret methods of furthering their mutual undertakings. Eve had most scrupulously carried out these instructions for more than one hundred years, and it did not occur to her that any danger would attach to the increasingly private and confidential visits she was enjoying with a certain Nodite[20] leader named ***Serapatatia the Snake*** - a brown-tinted mulatto bastard. The whole affair developed so gradually and naturally that she was taken unawares. All down through the ages this line had held authority and wielded a great influence among the western Nodite tribes.

[20] According to **Urantia** traditions, the **Nodites** were the descendants of the rebel members of the Prince's staff, their name deriving from their first leader, **Nod**, onetime chairman of the Dalamatia commission on industry and trade. The ***Amadonites*** were the descendants of those ***Andonites*** who chose to remain loyal with ***Van*** and ***Amadon***. **"*Amadonite*"** is more of a cultural and religious designation than a racial term; racially considered the Amadonites were essentially Andonites. **"*Nodite*"** is both a cultural and racial term, for the Nodites themselves constituted the eighth race of Earth.

There existed a traditional enmity between the Nodites and the Amadonites. This feud was constantly coming to the surface whenever the offspring of these two groups would try to engage in some common enterprise. Even later, in the affairs of **Eden**, it was exceedingly difficult for them to work together in peace.

Serapatatia had made several visits to the ***Garden***, establishing an affiliation with Adam and Eve *there-in the Garden*. He held many conferences with Adam and Eve - especially with Eve.

The fateful meeting occurred during the twilight hours of the autumn evening, not far from the home of Adam. Eve had never before met the beautiful and enthusiastic **Cano** - and he was a magnificent "nigger" specimen of "the superior physique and outstanding intellect of his remote progenitors of the Prince's staff." And Cano also thoroughly believed in the righteousness of **"*race-mixing*"**: (Outside of the Garden, multiple mating was a common practice).

> Influenced by flattery, enthusiasm, and great personal persuasion, Eve then and there consented to embark upon the much-discussed enterprise, to add her own little scheme of world saving to the larger and more far-reaching divine plan. Before she quite realized what was transpiring, the fatal step had been taken. It was done.
>
> Urantia Book 75:3.9

The celestial life of the planet was astir. Adam recognized that something was wrong, and he asked Eve to come aside with him in the Garden. And now, for the first time, Adam heard the entire story...

And as the ***Material Son and Daughter*** thus communed in the moonlit Garden, **"*the voice in the Garden*"** reproved them for disobedience. And that voice announced to the Edenic pair that they had transgressed the ***Garden covenant***; that they had disobeyed their instructions and defaulted in the execution of their oaths of trust to the sovereign of the universe.

> "In the day that you commingle good and evil, you shall surely become as the mortals of the realm; you shall surely die."

> "Is God willing to prevent evil, but not able? Then he is not omnipotent.
> Is he able, but not willing? Then he is malevolent.
> Is he both able and willing? Then whence cometh evil?
> Is he neither able nor willing? Then why call him God?"
>
> Epicurus

Mankind has a long history of committing mistakes and forgetting. Even so, how was it possible for Adam to have committed such a mistake? The reality was that Adam did not have any experience with ***the whisperings and ploys of Satan***. Adam had seen the arrogance of Satan when he refused to follow the commands of God; he knew that Satan was his enemy but had no familiarity with how to resist ***Satan's tricks and schemes***.

The Prophet Muhammad told us:

> "Knowing something is not the same as seeing it."
>
> Saheeh Muslim

God said:

> "So he (Satan) misled them with deception."
>
> Qur'an 7:22

Urantia 75:4.5, 6, 7

> Eve had told Cano of this oft-repeated warning on the fateful occasion of their secret meeting, but Cano, not knowing the import or significance of such admonitions, had assured her *that* ***men and women with good motives and true intentions could do no evil***; that she should surely not die but rather live anew in the person of their offspring, who would grow up to bless and stabilize the world.
>
> Even though this project of modifying the divine plan had been conceived and executed with entire sincerity and with only the highest motives concerning the welfare of the world, it constituted evil because it represented the wrong way to achieve righteous ends, because it departed from the right way, the divine plan.
>
> True, Eve had found Cano pleasant to the eyes, and she realized all that her seducer promised by way of "new and increased knowledge of human affairs and quickened understanding of human nature as supplemental to the comprehension of the Adamic nature."

Eve's disillusionment was truly pathetic. Adam discerned the whole predicament and, while heartbroken and dejected, entertained only pity and sympathy for his erring mate. It was in the despair of the realization of failure that Adam, the day after Eve's misstep, sought out **Laotta—*a brilliant Nodite woman*** who was head of the western schools of the Garden (*i.e.* ***Göbekli Tepe***—a Neolithic archaeological site in the Southeastern Anatolia Region of Turkey (dated to the Pre-Pottery Neolithic, between c. 9500 and 8000 BC): the site comprises a number of large circular structures supported by massive stone pillars—the world's oldest known megaliths—and-or ***Çatalhöyük***, which was a very large Neolithic and Chalcolithic proto-city settlement in southern Anatolia, which existed from approximately 7500-5700 BC, and flourished around 7000 BC), and with premeditation committed ***the folly of Eve***. But do not misunderstand; Adam was not beguiled; he knew exactly what he was about; he deliberately chose to share ***the fate of Eve***. He loved his mate with a ***supermortal affection***, and the thought of the possibility of a lonely vigil in the Garden without her was more than he could endure.

When they learned what had happened to Eve, the infuriated inhabitants of the Garden became unmanageable; they swept out through the ***gates of Eden*** and down upon the unprepared subhumans which peopled the world, utterly destroying them - not a man, woman, or child was spared: (cf. the subjugation of ***Shechem*** *son of Hamor the Hivite* by the sons of Jacob or the ***destruction of Jerusalem*** by future Emperor Titus). And Cano, the father of Cain yet unborn, also perished. And this was the beginning of a long and bitter warfare between the Adamites and the subhumans - and animals... and these hostilities kept up long after Adam and his descendants entered into the Euphrates valley region.

Upon the realization of what had happened, ***Serapatatia*** was overcome with consternation and beside himself with fear and remorse. The next day he drowned himself in the great river.[21]

Islam rejects the Christian concept of **"*Original Sin*"** and the notion that all humans are born sinners due to the actions of Adam. God says in the Qur'an:

> "And no bearer of burdens shall bear another's burden."
>
> Qur'an 35:18

Both Adam and Eve were deceived, both sinned, and both were later forgiven. **There is no concept of original sin in Islam.** Every human being is responsible for his or her actions and is born pure and free from sin. Adam and Eve committed a mistake, they repented sincerely and God in His infinite wisdom forgave them. Jews and Christians believe *that* Adam and Eve sinned, God graciously sought them, confronted them, and offered the promise of deliverance through the ***seed of the woman*** who would ***crush the head of the serpent***. It was gracious because Adam and Eve deserved ***judgment***, not a ***promise of deliverance***. But then God deals with the woman and then the man. He does not curse them directly, as He did with the serpent. But He does impose penalties for their disobedience. Even though God forgives the ultimate penalty of their sin, He still allows some of the consequences to continue.

Islam in no way indicates that descendents of Adam are not being punished for the ***sins of our original parents***; nor that ***Eve*** was the

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[21] Compare the decadent, licentious goddess **Atargatis - Derketo** *daughter of the Stygian capital Luxur - a hundred miles south on the Styx on the tributary Bakhr River, almost exactly halfway between the east and west borders* whom is found among the pantheons of many southern kingdoms, particularly the desert kingdom of ***Stygia*** and the semi-civilized Black kingdom of ***Kush***. ***Doves*** and ***fish*** were considered sacred to her *as* the malevolent ***Queen of the Dead*** - doves as an emblem of the ***Love-Goddess***, and fish as symbolic of the ***fertility*** associated with the ***life-giving waters*** (cf. baptismal waters): *The* **"*ichthys*"** *is a symbol consisting of two intersecting arcs, the ends of the right side extending beyond the meeting point so as to resemble the profile of a fish.*

.The ***Philistines*** represented her something like a ***mermaid*** - a head, arms and a lower half of a body were human, and below a waist there was a fish tailing. ***Ovid*** told that Derketo had insulted ***Aphrodite*** and she (Aphrodite) had endeared (inspired with love) her to a mortal. She had given a birth to ***Semiramis***, then had thrown herself with shame in a lake and became "a fish." Semiramis, legendary queen of ***Assyria***, the wife of the ***Ninus*** *son of Belos, king of Assyria and the eponymous founder of the city of* ***Nineveh***, slayed him by cunning and took possession of authority. In this she can be compared to several Biblical heroines, such as ***Jael*** *wife of Heber the Kenite* or ***Judith***... or even ***Delilah***.

According to **Herodotus**, ***Cyrus the Great*** of the Achaemenid Empire was killed c. 530 BCE by Queen ***Tomyris*** of the Massagetae - *a Scythian pastoral-nomadic confederation of Central Asia east of the Caspian Sea*. Tomyris had his corpse ***beheaded*** and then ***crucified***, and ***shoved his head into a wineskin filled with human blood***. She was reportedly quoted as saying: "I warned you that I would quench your thirst for blood, and so I shall."

weaker of the two, or *that* she tempted ***Adam*** to disobey God. Eating the fruit of the tree was a mistake committed by both Adam and Eve. They bear equal responsibility. The. It was a mistake, and God, in His infinite Wisdom and Mercy, forgave them both. This **"*act of disobedience*"** was the **"*original sin*"** spoken about in Christian traditions. We need to understand *that* the penalties imposed on Adam and Eve affected not just them, but ***every person in history*** after them. All sin is like that - and ***we never sin in isolation***. Even sin done in secret affects others. *For example, cultural Marxist propaganda about what goes on behind closed doors between consenting adults not being anyone else's business is sheer gadom nonsense. Sin always affects others, not only in this generation, but also in the generations to come.*

> Eve had consented to participate in the practice of good and evil. Good is the carrying out of the divine plans; sin is a deliberate transgression of the divine will; evil is the misadaptation of plans and the maladjustment of techniques resulting in universe disharmony and planetary confusion.
>
> Urantia 75:4.3

Downcast by the sense of guilt, Adam and Eve were informed of the nature of their transgressions and advised concerning their fate. ***Gabriel*** appeared to pronounce judgment. And this was the verdict: "There was intense and lasting "enmity between that man and the woman, between his seed and her seed."

The ***Edenic pair*** were informed that they had degraded themselves to the status of the ***mortals of the realm***; that they must henceforth conduct themselves as man and woman of the world of ***flesh and blood***, looking to "the future of the world races for their own future.

The Twins

Hence, God cursed the woman's ***childbearing process*** and the ***ground*** on behalf of the man because these things represent the chief role of each sex. The woman's main role (biblically) is that of ***homemaker*** and ***mother***; the man is to be the ***provider***. That is not to say that the woman does not provide anything and that the man does not involve himself in the home. But these are the main responsibilities. In Genesis 1:28, the couple was commanded to "be fruitful and multiply," and to "subdue the earth." That command involved work, but not toil and pain. But now God introduces toil and pain as the necessary price to fulfill these primary roles.

Thus, confounded in the sorry plight, Adam and Eve left Paradise and began their life in a world groping about in abject spiritual darkness and cursed with confusion - prepared by the experience of struggling against the whisperings and schemes of Satan. They were isolated, and a tremendous sense of loneliness bore down upon them. Slowly their courage weakened, their spirits drooped, and sometimes their faith almost faltered.

In consternation didst these two noble souls pondered the difficult and seemingly hopeless tasks which confronted them.

God had taught Adam the names of everything and instructed him in its properties and usefulness. Adam took up his position as ***caretaker of the earth*** and Prophet of God.

As the first Prophet of God Adam was responsible for teaching his wife and offspring how to worship God and seek His forgiveness. ***Adam established the laws of God*** and set about trying to support his family and learning to subdue and care for the earth. His task was to perpetuate, cultivate, construct and populate; he was to raise children who would live according to God's instructions and care for and improve the earth.

Year 0000 BC - Gen. 4:1 "And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD."

Year 0000 BC - Gen. 4:2 "And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground."

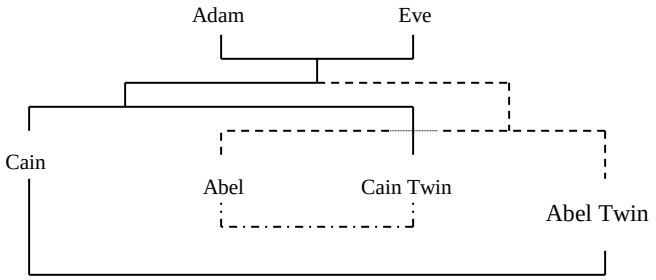
Urantia 75:5.5, 6, 7

> The children of Adam sought to comfort their distracted mother while their father wandered in solitude for thirty days. At the end of that time judgment asserted itself, and Adam returned to his home and began to plan for their future course of action.
>
> The consequences of the follies of misguided parents are so often shared by their innocent children. The upright and noble sons and daughters of Adam and Eve were overwhelmed by the inexplicable sorrow of the unbelievable tragedy which had been so suddenly and so ruthlessly thrust upon them. Not in fifty years did the older of these children recover from the sorrow and sadness of those tragic days, especially the terror of that period of thirty days during which their father was absent from home while their distracted mother was in complete ignorance of his whereabouts or fate.
>
> And those same thirty days were as long years of sorrow and suffering to Eve. Never did this noble soul fully recover from the effects of that excruciating period of mental suffering and spiritual sorrow. No feature of their subsequent deprivations and material hardships ever began to compare in Eve's memory with those terrible days and awful nights of loneliness and unbearable uncertainty. She learned of the rash act of Serapatatia and did not know whether her mate had in sorrow destroyed himself or had been removed from the world in retribution for her misstep. And when Adam returned, Eve experienced a satisfaction of joy and gratitude that never was effaced by their long and difficult life partnership of toiling service.

Adam and Eve's first children, Cain (Qâbeel)[22] (a dark-skinned, kinky-haired, almond-eyed Asiatic) and his sister, were twins; Abel (Hâbeel) and his sister, another set of twins, soon followed. Adam and his family lived in peace and harmony. Cain ploughed the earth while Abel raised livestock. Time passed and the occasion came for the sons of Adam to marry. A group of the companions of ***Prophet Muhammad*** including ***Ibn Abbas*** and ***Ibn Masud*** related that "inter-marriage of the male of one pregnancy with the female of another was the traditional practice among Adam's children." Therefore we know that God's plan to fill the earth included each of Adam's sons marrying the twin sister of the other.

Cain was older than ***Abel*** and his twin sister, ***Niba***, was more beautiful than Abel's twin sisters—the ***Labuda twins***. So Cain wanted to keep his twin sister for himself. Adam ordered Cain to marry Abel's sisters, but he refused to do so. Then he order them both to offer sacrifice—*and left for Makkah* (*Mecca*) *to perform* ***Hajj***.[23] (*Of course, there was no city of Mecca at the time... nor any Muslim influence - and that this is in the glorious al-Qur'an is purely fantastic propaganda - a bold-faced lie told by the Prophet Mohammad and perpetrated throughout the centuries by Muslim clerics.*)

After Adam had left, both offered their sacrifices. ***Abel, who was a shepherd, offered a fat lamb***. ***Cain offered a bundle of the worst crops he had grown***. A fire came down and destroyed the sacrifice of Cain, leaving the sacrifice of Abel untouched—*infer*. Cain became angry and threatened Abel, saying: "I will kill you so that you do not marry my sister." Abel replied: "**Allah** accepts only from those who fear Him."



Cain Twin is Niba - Abel Twin are the Labuda Twins
Enoch son of Cain and Labuda took his aunt Niba - their son was Irad

Comparatively, in the mythology of ancient Greece, **Leda** *daughter of King Thestius the Aetolian*, an ***Aetolian princess*** who became a *Spartan*

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[22] ***Cain*** (Hebrew: קַיִן; Arabic: قابيل, Qābīl) is also known as Qayin, Koine (Greek Κάϊν), and Ethiopian: Qayen.

[23] ***Hajj*** is an ***annual Islamic pilgrimage*** to ***Mecca***, the most holy city for Muslims, and a ***mandatory religious duty*** for Muslims that must be carried out *at least* once in their lifetime by all adult Muslims who are physically and financially capable of undertaking the journey, and can support their family during their absence. It is one of the five pillars of Islam,

queen, had children by ***Zeus*** after he ***raped her in the guise of a swan***. Her husband was **King Tyndareus** (Τυνδάρεως) **of Sparta**. Their consummation, on the same night as Leda lay with her husband Tyndareus, resulted in two eggs from which hatched: the beautiful ***Helen*** (Ἑλένη) ***of Troy***, ***Clytemnestra*** (Κλυταιμνήστρα), who was later the wife of Agamemnon, and **Castor and Pollux** (Κάστωρ καὶ Πολυδεύκης—also spelled **Kastor and Polydeuces**, (*also known as* the **Dioscuri** or **Dioskouroi** and as the **Gemini Twins** or **Castores**). Their mother was ***Leda***, but they had ***different fathers***; Castor ***was the mortal son of Tyndareus***, while ***Pollux was the divine son of Zeus***: When Castor was killed, Pollux asked Zeus to let him share his own ***immortality*** with his ***twin*** to keep them together, and they were transformed into the **constellation Gemini**. **Helen**, *too*, was the ***daughter of Zeus***.[24]

Leda with Her Children, by Kneeling Giampietrino
(1515/1520, oil on alder wood)

It seems that ***beauty*** has played a part in the ***attraction of men and women*** since the beginning. **Cain** was not pleased with the partner chosen for him. Cain began to ***envy*** his brother and refused to obey the command of his father and, *in doing so*, he disobeyed God. God created man with both good and bad tendencies, and the struggle to overcome our ***baser instincts*** is part of His test for us.

God commanded that each son was to offer a ***sacrifice***. His judgment would favour the son whose offer was the most acceptable. Cain offered his worst ***grain***, but Abel offered his best ***livestock***. God accepted Abel's sacrifice, so Cain became enraged, threatening to kill his brother.

Contrary to Genesis 1:11 - And God said: "Let the earth sprout ***vegetation***, plants yielding ***seed***, and ***fruit*** trees bearing fruit in which is their seed, each according to its kind, on the earth." And it was so.

More-so contrary to Genesis 1:29 - And God said: "Behold, I have given you every plant yielding seed that is on the face of all the earth, and every tree with seed in its fruit. You shall have them for food."

Sowing seed is not mentioned in the Bible until Genesis 26:12-13 - And Isaac sowed in that land and reaped in the same year a hundredfold. The Lord blessed him, and the man became rich, and gained more and more until he became very wealthy.

During the **Neolithic Revolution**, ***early humans*** began to move from ***hunter-gatherer cultures*** toward ***agriculture***, leading to the spread of ***animal domestication***.

In a theory presented in ***Homo Necans***, mythologist ***Walter Burkert*** suggests *that* the ***ritual sacrifice of livestock*** may have developed as a continuation of ***ancient hunting rituals***, as livestock replaced wild game in the food supply. ***Ancient Egypt*** was at the ***forefront of domestication***, and some of the earliest archeological evidence suggesting ***animal sacrifice*** comes from Egypt. The oldest Egyptian burial sites containing animal remains originate from the ***Badâri culture of Upper Egypt***, which flourished between 4400-and-4000 BC. ***Sheep*** and ***goats*** were found buried in their own graves at one site, while at another site ***gazelles*** were found at the feet of several ***human burials***. At a cemetery uncovered at ***Hierakonpolis*** (c. 3000 BC), the remains of a much wider variety of animals were found, including ***non-domestic species*** such as ***baboons*** and ***hippopotami***, which may have been sacrificed in honour of powerful citizens or buried near their former owners. According to ***Herodotus***, later Dynastic Egyptian animal sacrifice became restricted to livestock - ***sheep***, ***cattle***, ***swine*** and ***geese*** - with sets of rituals and rules to describe each type of sacrifice.

By the end of **Copper Age** in 3000 BC, animal sacrifice had become a common practice across many cultures, and appeared to have become more generally restricted to domestic livestock. At ***Gath of the Philistines***, one of the five Philistine city-states, *established in northwestern Philistia*, archeological evidence indicates that the ***Canaanites imported sacrificial sheep and goats from Egypt*** rather than selecting from their own livestock. At the ***Minoan*** settlement of ***Phaistos*** in ancient ***Crete***, excavations have revealed basins for ***animal sacrifice*** dating to the period 2000-to-1700 BC. At the ***Monte d'Accoddi*** in ***Sardinia***, one of the earliest known sacred centers in Europe, evidence of the sacrifice of sheep, cattle and swine has been uncovered by excavations, and it is indicated that ***ritual sacrifice*** may have been common across Italy around 3000 BC and afterwards.

From modern science we learn that man has been on this earth for some time; the amount of time depends on the evolutionary theorist. However, *all historians agree*, about 5500 years ago, something happened in the history of man...: ***Irrigation*** systems were constructed, great ***cities*** were built, and magnificent works of ***architecture*** emerged. Suddenly, man became more creative, intelligent, and constructive.

Cain was not so much an ***agriculturalist*** but *he* was more-so a ***Uralian hunter-gather***. He had ancient knowledge of the ***movements of the stars*** in accordance to the changing seasons - and was an unrivaled ***herbalist***, understanding what was edible and what was poison and what was medicinal. ***Honey*** would be something which was highly prized.

Cain was foremost a hunter of reptiles and amphibians, fish, small birds and mammals, which he might kill using a sling-string, club or spear... but his life depended upon successful hunts for big game, such as wild aurochs (*extinct giant cow*) and wooly mammoths. Although his diet required a lot of red-meat protein, *him* sucking marrow from broken bones, he would eat insects, his prey - taken during his hunt, and from whatever plants he could glean - roots, tubers, pith, bark, twigs, leaves, berries, fruit, nuts.

Cain was aware of what could be had easily in season and during times of abundance, but had no real ability to collect and save natural resources. The art of pottery had not yet been invented. Baskets could be woven and stones and logs hollowed out for storage containers... but the people were not yet sedentary and followed the migrating herds: They had great knowledge of all the Eurasian continent from the Atlantic Ocean to the Pacific Ocean, where was the ***Bering Strait Land Bridge***.

Cain worshipped the moon and fire - and *he* was afraid of thunder and lightning storms. It was during one terrible storm that all the people hiding in the cave saw the lightning strike the great tree in the valley by the brook - and all watched it burn... rain and hail falling around it. There is only one thing that grows upon any tree which we are not allowed to eat thereof! and that is **"*fire*"** - even base animals fear "*fire*." That the smallest and weakest was singled out to go and taste shouldn't be doubted - nor that it was a woman. But taking "fire" captive - it being

[24] Another account of the myth states that ***Nemesis*** (Νέμεσις), as the mother of ***Helen***, had *also* been impregnated by Zeus in the guise of a swan. A shepherd found the egg and gave it to Leda, who carefully kept it in a chest until the egg hatched. When the egg hatched, Leda adopted Helen as her daughter.

able to escape (i.e. *die out*) - is not the same as being able to create fire as with sparking two flintstones together or rubbing a hardwood dowel into a softwood bowl. Mankind was still a slave - a beast.

When talking of Cain or Abel, let us not think of either as an individual... but, rather, as a ***dynamic group consciousness*** (i.e. a clan, tribe, or family unit). I have *usually* gone so far *in the past* as to state: Cain was the older Paleolithic (Old Stone Age) savage - a ***Cro-Magnon***; and Abel was ***Neanderthal***, me thinking *that* both were orientated towards vegetarianism - but, unlike Abel, we still have Neanderthal DNA which was passed down to us through Seth *son of Adam and Eve* and **Azûrâ** *daughter of Adam and Eve* - both being ***Homo Sapiens***. [*The last of the Neanderthal were sacrificed to the orgiastic mon god of the cave community of Jericho* (*c. 10,000 BC*).]

The Titan ***Prometheus*** ("*fore-thought*") was once assigned the task of creating the race of man. He afterwards grew displeased with the mean lot imposed on them by the gods and so stole fire from heaven. Zeus was angered and commanded the other gods create the first woman ***Pandora*** formed out of clay, endowing her with beauty and cunning. He then had her delivered as a bride to Prometheus' foolish younger brother ***Epimetheus*** ("*after-thought*," in whom "thought follows production," representing "nature in the sense of materialism") - a "beautiful evil" whose descendants would torment the human race. Zeus gave Pandora a ***storage jar*** (*pithos*) as a wedding gift which she opened, releasing the ***swarm of evil spirits*** trapped within.[25] These would forever after ***plague mankind***. Only ***Elpis*** (Hope) remained behind, a single blessing to ease mankind's suffering.

Pandora's daughter ***Pyrrha*** (Fire) was the first ***child born of a mortal mother***. She and her husband ***Deukalion*** (Deucalion) were the sole survivors of the ***Great Deluge***. *To repopulate the earth they were instructed to cast stones over their shoulder which formed a new race of men and women.*

The Sacrifice of Cain

Genesis 4:3-5

3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.
4 And Abel, he *also* brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering:
5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.[26]
6 And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?
7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.

Now, Cain and Abel were called for to make sacrifice - each upon his own alter. It was "by faith ***Abel the Shepherd*** offered God a better sacrifice than ***Cain the Hunter***[27] did." When Abel came for worship, it was by faith that he brought his offering, the "fat portions from some of the first-born of his flock" (Gen. 4:4). The Lord looked with favour on Abel and his offering, and it was accepted.

> "And (O Muhammad) recite to them (the Jews) the story of the two sons of Adam (Abel and Cain) in truth; when each offered a sacrifice to God, it was accepted from the one but not from the other. The latter said to the former; 'I will surely kill you.'"
>
> Qur'an 5:27

Revered by ***Shiite*** Muslims for his religious leadership, and respected by ***Sunni*** Muslims for his knowledge and Islamic scholarship as a jurist in Medina, ***Abu Jâ'far al-Bâqir***—*the first imam descended from both grandsons of Muhammad*: *Hasan ibn Ali and Husayn ibn Ali* mentioned that Adam was present and saw each of them offer their sacrifices and *also* saw the acceptance from Abel.

Cain said to Adam: "Abel's offering was accepted only because you prayed for him and did not pray for me." Then he threatened his brother regarding the matter they had a dispute in. One night, Abel was late after tending his flock. So Adam sent Cain to see what happened to him. When Cain went looking for him, he found him and there he said: "Your offering was accepted, but mine was not."

Abel refrained himself from responding with the same threat that his brother made towards him and advised his brother *that* God would accept good deeds from those that fear and serve Him, but reject the good deeds of those who are arrogant, selfish and disobedient towards God.

> "The former said: 'Verily God accepts only from those who are pious. If you do stretch your hand against me to kill me I shall never stretch my hand against you to kill you, for I fear God; the Lord of mankind, ***jinn***, and all that exists.'"
>
> Qur'an 5:27-28

> "So the self (base desires) of the other (latter one) encouraged him and made fair seeming to him the murder of his brother; he murdered him and became one of the losers."
>
> Qur'an 5:30

> "And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him."
>
> Gen. 4:8

Prophet Muhammad informed us that Cain became angry and hit his brother over the head with ***a piece of iron*** he held in his hands - thus killing him. It was *also* said in another Islamic narration that Cain hit Abel over the head with a rock ***while he was sleeping***. In a third version of the incident, it is said that he ***strangled him to death*** and ***bit him like a beast***. In any case, ***"the first death"*** was unnatural - more-so, it was neither a death by misadventure (i.e. by accident) nor an unintentional act... but was, *instead*, intentional, deliberate, and acted upon with malice of forethought.

> "God sent a ***crow*** who scratched the ground to show him to hide the dead body of his brother. He (the murderer) said: 'Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother?' Then he became one of those who regretted."
>
> Qur'an 5:31

Cain murders Abel
Gen. 4:8-12

9 And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?
10 And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.[28]
11 And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;
12 When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.[29]

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[25] According to Greek mythology, the goddess ***Eris*** (Greek: Ἔρις, "*Strife*") tossed the ***Golden Apple of Discord*** (Greek: μῆλον τῆς Ἔριδος) in the midst of the feast of the godlings at the ***wedding of Peleus and Thetis*** - *a sea-nymph with whom he fathered Achilles*. The ***"golden apple"*** (i.e. "fire") was a "prize of beauty" - thus sparking a vanity-fueled dispute among ***Hera*** (goddess of women and marriage), ***Athena*** (goddess of wisdom, craft, and war), and ***Aphrodite*** (goddess of love, beauty, pleasure, and procreation), whom all claimed the honour... that eventually led to the ***Trojan War***.

Zeus relegated judgment to ***Prince Paris***, a Trojan mortal - one of the guests. The three goddesses stripped nude to convince Paris of their worthiness. While Paris inspected them, each attempted with her powers to bribe him; ***Hera*** offered to make him king of Europe and Asia; ***Athena*** offered wisdom and skill in war; and ***Aphrodite***, who had enhanced her charms with flowers and song, offered the world's most beautiful woman. This was ***Helen of Sparta***, twelve-year-old child-wife of Greek king ***Menelaus***: Note: Helen's sister Clytemnestra was married to Menelaus' brother Agamemnon. Paris accepted Aphrodite's gift and awarded the apple to her, receiving Helen *as well* as the ***enmity of the Greeks*** and *especially* the ***enmity of Hera***. The Greeks' expedition to retrieve Helen from Paris in Troy is the basis of the ***Trojan War***.

[26] Cf. Genesis chapter 27: ***Jacob steals Esau's Blessing*** - *infer*.

[27] Cf. ***Nimrod***, a mighty hunter of beasts and men in the face of God.

[28] Cf. Gen. 3:11, "Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?"

"An animal may be ferocious and cunning enough, but it takes a real man to tell a lie."
H.G. Wells, *The Island of Dr. Moreau*

Cain murders Abel
Gen. 4:12-15

13 And Cain said unto the LORD, My punishment is greater than I can bear.
14 Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me.
15 And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him.

"Not to go on all-Fours; that is the Law. Are we not Men?"
H.G. Wells, *The Island of Dr. Moreau*

Cain's response to God's judgment was "My punishment is greater than I can bear." His focus was on his inability to bear up under the ***punishment for his crime***[30] rather than on the ***horror of his crime***. ***Later, Lamech also appears to refuse to see the evil he has done***, choosing rather to wish for an exemption from capital punishment greater than that of Cain.

Surah al-Ma'idah [5:27-31] - al-Qur'an al-Kareem - القرآن الكريم
27 And recite to them the story of Adam's two sons, in truth, when they both offered a sacrifice [to Allah], and it was accepted from one of them but was not accepted from the other. Said [the latter], "I will surely kill you." Said [the former], "Indeed, Allah only accepts from the righteous [who fear Him].
28 If you should raise your hand against me to kill me - I shall not raise my hand against you to kill you. Indeed, I fear Allah, Lord of the worlds.
29 Indeed I want you to obtain [thereby] my sin and your sin so you will be among the companions of the Fire. And that is the recompense of wrongdoers."
30 And his soul permitted to him the murder of his brother, so he killed him and became among the losers.
31 Then Allah sent a crow searching in the ground to show him how to hide the disgrace of his brother. He said, "O woe to me! Have I failed to be like this crow and hide the body of my brother?" And he became of the regretful.

God's refusal to accept the sacrifice of one of the two brothers was not due to any wrong the other brother might have committed but to his own lack of piety. Hence, rather than attempt to kill his brother he should be concerned with cultivating piety.

Balaam answered the donkey: "You have made a fool of me! If only I had a sword in my hand, I would kill you right now."
Num. 22:29

This does not mean, that his brother assured him that when the latter stepped forward to kill him he would keep his hands tied and stretch out his own neck to be cut down rather than defend himself. What this statement amounts to is an assurance on the part of the first brother that, even though the other was intent on killing him, he himself had no such intention. In other words, he assured his brother that even though the latter was busy planning his murder he would not take the initiative in killing him despite his knowledge of the latter's intent.

"By God, the victim (Abel) was the stronger of the two, *however*, obedience restrained him from stretching his hand out to Cain to kill him."
'Abdullah ibn 'Amr, *a companion of the Islamic prophet Muhammad*

Adam became very sad when his son Abel was killed.

Righteousness does not demand at all that when a man is subjected to wrongful aggression he should surrender to the aggressor rather than defend himself. Righteousness, *however*, demands that a man should not take the initiative and try to kill someone even though he knows him to be bent on killing him. He should rather wait for the act of aggression to be initiated by the other person. And this is exactly what was intended by the statement of "the righteous son of Adam."

The righteous son of Adam told his brother that rather than both of them becoming sinners by trying to kill each other, he would prefer to see the entire sin fall on the lot of the one who was intent on the murder - the sin of the aggressor's attempt to murder, as well as the sin of any injury that might be inflicted on him in self-defence.

Fig. ? : Beringia Land Bridge

In **Eden**, in the beginning, we see the origin of our species - "humanity." We see Eden as being wild and the first "true people" as having no restrictions nor limitations. There were no cities... no homelands, nations, or hereditary territories... just a vast wilderness. At that time the northern glaciers had not yet begun to melt - and water levels in oceans and seas and lakes was lower... *in fact*, there were *even* less rivers and streams. It is notable to mention that *although* dogs may have begun their symbiotic relation with us, we had not yet tamed horses nor subjugated livestock.

What we now know as the ***Mediterranean Sea*** (i.e. "*Great Green Sea*") was then two separate and distinct Great lakes: *mediterraneus maiorem* (between the Gibraltar Landbridge and the Atlantean landbridge) and *mediterraneus luminare* (between the Atlantean landbridge and the Land Between of Promise (i.e. Levant) - *the land became more-and-more inhospitable further east and was not much travelled, although some sea trade later occurred between the Middle East and the Indus Valley*.

In the westernmost regions, where is now the ***Strait of Gibraltar***, separating Europe (*Spain, now located on the southern end of the Iberian Peninsula*) from Africa (Morocco), was the **Gibraltar Landbridge** and its labyrinthine network of tunnels was first habituated by ***Neanderthals*** - dating back to 125,000 years ago. **Gorham's Cave** - *formed in* ***Jurassic limestone*** *on the southeastern face of the* ***Rock of Gibraltar***

[29] The Wandering Jew is the eternal Jew who taunted Jesus on the way to the Crucifixion and was then cursed to walk the earth until the Second Coming: (This simply means "these types of coarse-hearted Jews will always be with us" - and that "we shall never be gotten rid of them," at least, "not until the time of reaping the harvest and separating the chaff and darnel tares from the good grain"). A variety of names have since been given to the Wandering Jew - none is more definitive than that of ***Nosferatu the Vampyre***: ***Phantom of the Night***.

[30] Muslim scholar ***Mujâhid*** says *that* the ***punishment of Qâbeel*** (Cain) for murdering Abel was brought forward to the day he killed his brother. This was in the form of "his shanks being joined against his thighs." Also, "his face was turned towards the sun such that it moved wherever the sun moved." All this was as a punishment for his sin, his transgression and envy against his brother and parents.

(Arabic, *Jabal Ṭāriq*, "*Tariq's Mountain*") - one of the last known habitations of the Neanderthals in Europe, was first inhabited some 55,000 years ago - a corresponding North African peak not being predominant.

In **Abel**, we see that a ***sedentary agriculturalist lifestyle*** had evolved - and he no longer had to depend upon the migratory herds - and became more settled. **Lascaux** is famous for its ***Paleolithic cave paintings***, found in a complex of caves *in the Dordogne region of southwestern France*, because of their exceptional quality, size, sophistication and antiquity. Estimated to be up to 20,000 years old, the paintings consist primarily of large animals, once native to the region.

*Much later, the Biblical patriarchs wouldst lay down **great stone slabs** at places which they frequented when grazing their herds - them grazing their herds over vast distances, such as Abram - Abraham, for example, who travelled from the easternmost cities of Sumer-Babylonia to Harran in the northwest and southwards through the Levant into Egypt. They would habitually pitch their tents over these stone slabs, which later evolved into mastabas (in Egypt) and ziggurats in the Persian Gulf and elsewhere: Jacob - Israel also sets up such a stone.*

Where is now only salt water... once was a fertile expanse of prairies connecting the coast of North Africa (i.e. "Barbary Coast") with what we today call Sardinia, Italy, Greece and Crete. The ***Greater Maghreb*** - *usually defined as much or most of the region of western North Africa or Northwest Africa, west of Egypt; the traditional definition as the region including the Atlas Mountains and the coastal plains of Morocco, Algeria, Tunisia, and Libya* - are believed to have been inhabited by ***Berbers*** since from at least 10,000 BC. Note: ***Jericho*** was originally a city of caves inhabited since about 10,000 BC - and being the place where the last of the Neanderthals was sacrificed to **"*proto-Ashteroth*."**

This now-submerged land was a much travelled central superhighway of transport, trade and cultural exchange used by beasts and subhumans alike. A highly-advanced Stone Age "cave culture" - ***Atlantis*** - flourished here prior to the melting of the northern glaciers... *and like elsewhere throughout the world, as the waters rose in the days of the **Deluge**, rains and storms intensified, there were earthquakes and volcanoes erupted... the arid desert lands became inundated with streams as rivers rose, raging from the mountains down into the pastures, washing the fertile black topsoil away - the floods bringing hardships to man and beast alike, such as the ruination of crops and stores, and mold carried sickness with it... so that worse than famine their was pestilence, too.*

Far to the **Hyperborean Wastelands** in the north, the herds of the great mastodons wandered westwards across an ***intercontinental ice bridge*** between Europe and North America - and eastwards over the ***Beringia landbridge*** from Siberia into Alaska, following the Rocky Mountains south over the equator. As the glaciers melted these landbridges disappeared... - the one completely melting.

In **Cain**, we see *that* the "sedentary agriculturalist lifestyle" had not yet evolved from out of the ***transitory hunter-gatherer lifestyle*** - which is what Cain was! a wanderer following migrating herds. The Lord looked with favour, *though*, upon Abel because he had - over a period of time - ***domesticated livestock***... which was **`an evolutionary step forward in human evolution`**. That the first peoples - clans and tribes - were transitory and not settled is obvious - and that the Biblical patriarchs were pastoral shepherd's - and nomadic - is not being argued... neither justified:

> [16] Then Cain went out from the presence of the LORD, and settled in the land of ***Nod**, east of Eden*. [17] And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch.
>
> Gen. 4:16-17

Abel compared to Jesus

> From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.
>
> Matthew 16:21

Now "the veil" is uplifted, and the order of events is plainly foretold - the entry into Jerusalem, the rejection, the condemnation, the death, the resurrection. It is obvious *that* the ***prediction*** is one which implies a foreknowledge that is *at least **supernatural***, and is *so far* evidence of a **Divine Mission**, if not also of a **Divine Nature** in the speaker.

> "Destroy this temple, and in three days I will raise it up."
>
> John 2:19

The consequence of His sacrifice in the ***garden of Gethsemane*** was that He paid for our sins in emphasizing every kind of affliction, illness, and heartache... bleeding from every pore.

Jesus knew beyond doubt that His days were numbered, and that He would be put to death by those who opposed Him. He also knew when it would happen. Only weeks before His death He told His followers: "They will mock him, insult him and spit on him; they will flog him and kill him:": (Luke 18:31-33).

And yet Jesus did not shrink back from this or try to escape. Instead, He deliberately continued on **His Way**. Why did He do this? Not because He had some kind of a twisted martyr complex, nor because He was tired of living - not at all. Instead, He knew it was part of God's plan for Him to die - because by His death, He would become the final and complete sacrifice for all our sins. Jesus declared: "The Son of Man did not come to be served, but to serve, and to give his life as a ransom for many: " (Mark 10:45).

Was there any other way for our sins to be forgiven? Only hours before His arrest Jesus struggled alone in prayer, asking God to take away the horror of what was about to happen to Him. He prayed: "Father, if you are willing, take this cup from me; yet not ***my will***, but yours be done": (Luke 22:42). But there was no other way - for on the cross, all our sins were transferred to Him, and He took upon Himself the judgment and Hell that we deserve.

Compare the ***Raising of Lazarus*** or the ***Resurrection of Lazarus***, recounted only in the ***Gospel of John*** (John 11:1–44) - a miracle of Jesus in which Jesus brings ***Lazarus of Bethany*** *brother of Martha and Mary Magdalene* back to life four days after his burial. In John, this is the last of the miracles that Jesus performs before the Passion and his own resurrection.[31]

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[31] Early in **John 11** we discover that Jesus was first told that ***Lazarus*** was sick. But Jesus did not rush to Lazarus. Instead He said the following and then remained for two days before going to Lazarus. As a result ***Lazarus died***. When Jesus finally arrived, Mary was weeping and told Jesus that Lazarus would not have died if He had only come earlier (John 11:32-33). After Jesus was taken to ***Lazarus' tomb***, He commanded that Lazarus come out (John 11:39-44). Just before Jesus resurrected Lazarus He said to her: "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" So they removed the stone from the place where the dead was laid. Then Jesus raised His eyes, and saith: "Father, I thank You that You have heard Me" (John 11:40-41). And ***Jesus brought Lazarus back to life*** for the glory of God. Therefore many other signs Jesus also performed in the presence of the disciples, which are not written in the Gospels; but those which were recorded were written so that we poor sinners may believe that Jesus is the Christ, the Son of God; and that in believing we may have life in His name. (John 20:30). God is more interested in our discovering Him than in any one person's comfort because He does not want anyone to end up in eternal punishment.

God has a greater purpose than the comfort or pleasure of His people. He will discipline us when we sin (Heb. 12:4-17). He calls us to suffer for Him (Matt. 5:10-12) and to pursue holiness (1 Pet. 1:16). God brought Lazarus back to life, not for Lazarus' comfort but for God's glory and purpose. Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is our spiritual service of worship (Rom. 12:1).

One who loves God willingly sacrifices for Him.

Lazarus is mentioned again in the Gospel of John chapter 12. Six days before the Passover on which Jesus is crucified, Jesus returns to Bethany and Lazarus attends a supper that Martha, his sister, serves. Jesus and Lazarus together attract the attention of many Jews and the narrator states that the chief priests consider having Lazarus put to death because so many people have come to believe in Jesus on account of his raising Lazarus.

> Death is but the doorway to a new life.
> We live today, we shall live again.
> In many forms shall we return.
> Egyptian Prayer of Resurrection

Abel compared to Socrates

Plato, ***Phaedo*** 117a–118a - ***last words of Socrates***:

117a "Go," said he [Socrates], "and do as I say." ***Crito***, when he heard this, signaled with a nod to the boy servant who was standing nearby, and the servant went in, remaining for some time, and then came out with the man who was going to administer the poison [*pharmakon*]. He was carrying a cup that contained it, ground into the drink. When Socrates saw the man he said: "You, my good man, since you are experienced in these matters, should tell me what needs to be done." The man answered: "You need to drink it, that's all. Then walk around until you feel a heaviness 117b in your legs. Then lie down. This way, the poison will do its thing." While the man was saying this, he handed the cup to Socrates. And Socrates took it in a cheerful way, not flinching or getting pale or grimacing. Then looking at the man from beneath his brows, like a bull - that was the way he used to look at people - he said: "What do you say about my pouring a libation out of this cup to someone? Is it allowed or not?" The man answered: "What we grind is measured out, Socrates, as the right dose for drinking." "I understand," he said, 117c "but surely it is allowed and even proper to pray to the gods so that my transfer of dwelling [*met-oikēsis*] from this world [*enthende*] to that world [*ekeîse*] should be fortunate. So, that is what I too am now praying for. Let it be this way." And, while he was saying this, he took the cup to his lips and, quite readily and cheerfully, he drank down the whole dose. Up to this point, most of us had been able to control fairly well our urge to let our tears flow; but now when we saw him drinking the poison, and then saw him finish the drink, we could no longer hold back, and, in my case, quite against my own will, my own tears were now pouring out in a flood. So, I covered my face and had a good cry. You see, I was not crying for him, 117d but at the thought of my own bad fortune in having lost such a comrade [*hetairos*]. Crito, even before me, found himself unable to hold back his tears: so he got up and moved away. And ***Apollodorus***, who had been weeping all along, now started to cry in a loud voice, expressing his frustration. So, he made everyone else break down and cry - except for Socrates himself. And he said: "What are you all doing? I am so surprised at you. I had sent away the women mainly because I did not want them 117e to lose control in this way. You see, I have heard that a man should come to his end [*teleutân*] in a way that calls for measured speaking [*euphēmeîn*]. So, you must have composure [*hēsukhiā*], and you must endure." When we heard that, we were ashamed, and held back our tears. He meanwhile was walking around until, as he said, his legs began to get heavy, and then he lay on his back - that is what the man had told him to do. Then that same man who had given him the poison [*pharmakon*] took hold of him, now and then checking on his feet and legs; and after a while he pressed his foot hard and asked him if he could feel it; and he said that he couldn't; and then he pressed his shins, 118a and so on, moving further up, thus demonstrating for us that he was cold and stiff. Then Socrates took hold of his own feet and legs, saying that when the poison reaches his heart, then he will be gone. He was beginning to get cold around the abdomen. Then he uncovered his face, for he had covered himself up, and said - this being the last thing he uttered - "Crito, I owe the sacrifice of a rooster to ***Asklepios***; will you pay that debt and not neglect to do so?" "I will make it so," said Crito, "and, tell me, is there anything else?" When Crito asked this question, no answer came back anymore from Socrates. In a short while, he stirred. Then the man uncovered his face. His eyes were set in a dead stare. Seeing this, Crito closed his mouth and his eyes. Such was the end [*teleutē*], Echecrates, of our comrade [*hetairos*]. And we may say about him that he was in his time the best [*aristos*] of all men we ever encountered - and the most intelligent [*phronimos*] and most just [*dikaios*].

"Crito, I owe the sacrifice of a rooster to Asklepios; will you pay that debt and not neglect to do so?"

• •

Asklepios was a hero whose father was the sun-god ***Apollo*** himself, and, like his divine father, Asklepios had ***special powers of healing***. More than that, Asklepios *also* had the ***power of bringing the dead back to life***. That is why he was killed by the immortals, since mortals must stay mortal. But Asklepios, even after death, retained his power to bring the dead back to life.

After sacrificing a rooster at ***day's end***, sacrificers will sleep the ***sleep of incubation*** and then, the ***morning*** after the sacrifice, they will wake up to hear other ***roosters crowing***. So, the words of Socrates here are referring to rituals of overnight incubation in the ***hero cults of Asklepios***.

The mystical logic of worshipping the dead Asklepios is that he d***ied for humanity***: he died because he had the power to bring humans back to life.

> "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up."
> John 3:14

Cain compared to Gyges

So, there's a story from Plato's ***Republic*** in which the nihilist ***Glaucon*** relates the story of ***Gyges***,[32] who acquired a ***ring of invisibility*** and immediately used his ability to do things without being observed to commit murders and various other sins, seizing supreme power thereby. Glaucon's argument from this story is *that* "nobody is really just, they merely wish to seem just." In order to test whether a person really is ***"just,"*** we would have to strip him of all rewards for his behavior and treat him as though he were ***unjust***, even to the point of death (by, depending on your translation, crucifixion). And, Glaucon argues, at the end of that process, the just man will decide that "being just was worthless, and appearing to be just is all that matters after all." [33] His argument should be read in full to see his point:

> Having set up the first one like this, we must in turn, according to our argument, set up the just man beside him, ***a simple and noble man***, who wants, as ***Aeschylos*** [34] says, not only to appear good but

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[32] An ***unnamed ancestor of Gyges*** was a shepherd in the service of the ruler of Lydia, *in western Anatolia* (*now Turkey*). After an earthquake, a cave was revealed in a mountainside where he was feeding his flock. Entering the cave, he discovered that it was in fact a tomb with a ***bronze horse*** containing a ***corpse, larger than that of a man***, who wore a ***golden ring***, which he pocketed. He discovered *that* the ring gave him the ***power to become invisible*** by adjusting it. He then arranged to be chosen as one of the messengers who reported to the king as to the status of the flocks. Arriving at the palace, he used his new power of invisibility to ***seduce the queen***, and with her help he ***murdered the king***, and became king of Lydia himself.

[33] ***Dialogue Between a Priest and a Dying Man*** (original French: *Dialogue entre un prêtre et un moribond*) is a dialogue written in Platonic fashion by the ***Marquis de Sade*** while incarcerated at the ***Château de Vincennes*** in 1782. The short work expresses the author's ***atheism*** by having a dying man (a libertine) tell a priest about what he views as the mistakes of a pious life. It was one of his earliest attempts at displaying a coherent political philosophy.

A man lies on his death-bed and, spurred by the attendant priest's urge to confess his sins and take his last rites, begins a debate on the supremacy of logic and natural law over the hobgoblins of religious superstition and blind faith. In true Platonic fashion, the dying man's arguments dominate the conversation, using the priest's short objections at most to effect a progression in the discussion.

[34] ***Aeschylos*** (c. 525/524 – c. 456/455 BCE) was an ***ancient Greek tragedian*** who wrote with a strong moral and religious emphasis. He is often described as the ***father of tragedy***. According to ***Aristotle***, when Aeschylus first began writing, the theatre had only just begun to evolve, although earlier playwrights like ***Thespis*** had already expanded the cast to include an ***actor*** who was able to interact with the ***chorus***. Aeschylus added ***a second actor***, allowing for greater dramatic variety, while the chorus played a less important role.

> to be good. And yet the appearance must be taken away, because if he appears just, he will receive awards and gifts by appearing this way and so it would be unclear whether he was like this for the sake of justice or for the sake of the awards and gifts. He must be ***stripped bare*** of everything except justice and must be made the exact opposite of the previous character. Let him have the greatest reputation for injustice, even though he does no wrong, so that he proves his justice by not being weakened by ill-repute and what comes with it. Let him carry on like this without changing until death, appearing unjust throughout life but being just, so that, with both having arrived at the ultimate state, the one of justice, the other of injustice, we can judge which of the two is happier. They will say the following things: that in this condition the just man will be whipped, stretched on the rack, tied up in bonds, his eyes burnt out, and at the end, when he has undergone every evil, he will be impaled, and will realize that he should want to appear just rather than be just.

The answer to his argument is that the godlings will always know who was just and who unjust, and thus the just man will have his reward. You might notice *that* this reply entirely misses the point, indicating that philosophical analysis in those days was not always terribly sophisticated. But the reason I bring this up is precisely that: Yes, Jesus knowing that He was going to be "resurrected and glorified" entirely trivializes His sacrifice on the cross, because *of course* He didn't sacrifice anything at all.

James George Frazer's ***The Golden Bough***, the seminal twelve volume work of comparative mythology (which endeavours to homogenize the significance of the rituals of other cultures in relation to its own, but relies upon an imposition of meaning that is fraught with a hegemonic and colonial bias), describes modern pagan religion with ancient roots. According to the writings of Julius Caesar, the ***Wicker Image***, a 1676 engraving depicts a giant humanoid cage-like wicker-and-wooden figure with compartments full of animal and human (convicted criminals) offerings reportedly used by the ancient Druids (priests of Celtic paganism) for sacrifice by burning it in effigy.

A Pagan cult in England that worshiped a ***god of vegetation***, who was then ***sacrificed*** to bring ***fertility*** to the fields. Whilst there was a ***Celtic ritual*** of dressing the last ***sheaf of corn*** - called "The Maiden" and must be cut by the youngest female in attendance - to be harvested in fine clothes, or weaving it into a ***wicker-like*** man or woman, it was believed that the Sun's spirit was trapped in the grain and needed to be set free by fire and so the effigy was burned. This tradition is thought by many to have been the origin of the misconception that Druids made human sacrifices, along with Julius Caesar's politically motivated accounts. In other regions a ***corn dolly*** is made of plaited straw from this sheaf, carried to a place of honor at the celebrations and kept until the following spring for good luck.

As the grain is cut, some is stored to create new life in the spring. Grain has been associated by many cultures with the ***mystery of death and rebirth*** for centuries, celebrated by deities such as the Sumerian grain god ***Tammuz***. In English folklore, the folksong representing ***John Barleycorn*** as the crop of barley, corresponds to the same cyclic nature of planting, growing, harvesting, death and rebirth. Commemoration of the Celtic Sun God ***Lugh***, occurs at the beginning of the harvest season - in the Northern Hemisphere on August 1st and in the Southern February 1st. Lugh, *also known as* the ***patron of bards and magicians***, came to be associated with grain in Celtic mythology because ***Tailtiu***, his foster mother, died from exhaustion after clearing the great forest so the people could cultivate the lands. Before she died she told them that her son Lugh the Sun King, would pour his spirit into the grain to sustain them over the long fruitless winters. People honor her gift and the crops with a day of thanksgiving for the harvest, a harvest festival.

The Druid's Oath

Rydym yn tyngu drwy Heddwch a Chariad i sefyll galon-wrth-galon a llaw-mew-llaw,
NÔd, o Ysbryd, a clyw ein cân, yn cadarnhau'n adduned lân.

(*We swear by Peace and Love to stand heart-to-heart and hand-in-hand,*
Mark, O Spirit, and hear us now, confirming this - our sacred vow)

An ***animal sacrifice***, *for instance*, was not a hardship, it was a barbecue. You would feast on the sacrificed meat, and a small portion along with the bones would be burned as ***an offering to the gods***. Jesus, on the other hand, is a classic ***scapegoat*** unto which all the sins of the town or tribe are ritually transferred to an animal like a goat, then the goat is cast out or killed to purge the people of their pollution. Sometimes instead of a goat they used a person, often bestowing on him a grand title. In those cultures the institution was often very prestigious, even sought after by members of the tribe and rewarded up till the sacrifice with special privileges.

So Jesus isn't sacrificing himself as penance or anything but purely in the mechanical function of moving sins from people to himself, then destroying the sins with himself. Moreover, Jesus didn't make a sacrifice, he was the sacrifice: (i.e. "*Jeebus*" is the ultimate Yom Kippur sacrifice). Compare Num. 21:9 - And Moses made a ***serpent of brass*** (*golden or scarlet colour*), and put it ***upon a pole***, and it came to pass, that if a serpent had bitten any man and he was seized with terrible pains, a bloody sweat flowing all over him, when he beheld the ***brazen serpent***, he lived: (The old serpent was the cause of death, temporal and spiritual).[35] *This serpent was preserved by the Israelites, and taken into Canaan, and was ultimately destroyed by King Hezekiah, after it had become an object of idolatrous worship*: (2 Kings 18:4).

O that the venom of the old serpent, inflaming men's passions, and causing them to commit sins which end in their eternal destruction, were as sensibly felt, and the danger as plainly seen, as the Israelites felt pain from the bite of the fiery serpents, and feared the death which followed! Then none would shut their eyes to Christ, or turn from his gospel. Then a crucified Saviour would be so valued, that all things else would be accounted loss for him; then, without delay, and with earnestness and simplicity, all would apply to him in the appointed way, crying: "*Lord, save us; we perish!*" *Nor would any abuse the freeness of Christ's salvation, while they reckoned the price which it cost him.*

In John 3:14-15, Jesus tells Nicodemus:

> "And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life."

---

[35] The ***people of Israel*** had been in ***slavery in Egypt***. Through ***Moses***, the Lord has delivered them up out of slavery, redeeming them from their captivity. He was leading them to the ***Land Between of Promise***. Yet, the people continually rebelled against the Lord. They finally "spoke against God and against Moses," accusing them of bringing the people out to the wilderness to die. Then, they call the ***manna*** which the Lord had been sending them "worthless." Thus, they despised the Lord's grace and mercy in delivering them out of captivity (cf. Numbers 21:4-5). Therefore, the Lord gave them what their sins deserve: ***death***. He sends **"*fiery serpents*"** to them, which bite the people and kill them. ***Sin*** came into the world through the serpent, ***Satan***, and now here in the Book of Numbers the people are suffering the ***consequences of sin***, namely death; they are **"*condemned already*"** (Numbers 21:6-7). However, the Lord provided a means to save the people. He had Moses make a ***bronze serpent***, the symbol of death, and raise it up on a pole - and all who looked upon lived (Numbers 21:8-9).

Jesus connects this event with his own crucifixion. He was raised up on the cross to die for our sins. He died on the symbol of death, apparently "bitten" by the serpent Satan, dying the death we deserve. Yet, through this symbol of death we have life; everyone who looks on the cross of Christ in faith will live, even though we have been bitten by the serpent and are *therefore* sinners (cf. Numbers 21:9). That's a lot of words to say *basically* that Christ interprets the event in Numbers in light of what he came to do; he came to die by being raised up on the cross in order to save people who were condemned already" by the serpent Satan and the sin he brought into the world. So, what happens in Numbers points forward to what Christ was coming to do on the cross for all people. Indeed, Christ came to save not only us, but also His entire creation. He died and rose to save a world that was **"*condemned already*,"** restoring it to the perfection in which he had originally created it (cf. John 1:1ff). This will come on the **"*Last Day*"** with His ***Second Coming*** - and the ***resurrection***.

At the Jewish festival of ***Passover***, tradition had it that ***two goats*** were "used" to atone for the sins of the past year: A pure one was to be slaughtered and sacrificed while a second goat was loaded with the sins (i.e. Azazel sprinkled with blood) of the past year and driven off into the desert. The story of the crucifixion is an allegory to that. Jesus, the most pure man and son of god is sacrificed to atone for our sins. But not just for the sins of the few making the sacrifice and for the past year, for all sins. After all, sacrificing the son of God is a much more powerful sacrifice than sacrificing a goat, just like sacrificing a goat is more powerful than sacrificing a fig. Barabas ("son of the father"), the impure one, is driven off, burdened with all manner of sins. He is the second goat, the scapegoat required for the ritual sacrifice to be complete.

The entire account is completely allegorical in nature. Facts are made up to make the story better fit the intended narrative. For example, a custom to release a prisoner or criminal at Passover is not recorded anywhere, ever, outside of the gospels. It must be assumed that such a custom never existed. So, the story of the crucifixion only makes sense if it's taken as an allegory, not a historical account. Therefore, asking if being crucified was a great sacrifice for the one being sacrificed is likely the wrong question to ask. For one, it likely never happened, at the very least not remotely the way it's narrated in the gospels, so the question is moot. But more importantly, it misses the point about who sacrifices what: mankind sacrifices Jesus the pure son of the Father and drives the impure son of the father, Barabas, away. Jesus is the sacrifice, not the one making the sacrifice. By accepting Jesus into heaven afterwards, God demonstrates that he accepted the sacrifice. Which is also why Jesus couldn't possibly remain on earth after the resurrection. Hence the story in the gospels.

But Plato didn't notice that logical flaw, so we can't blame Christians for missing it, either. Voluntary ***human sacrifice*** was regarded, by both pagans and Jews, as the most powerful ***salvation magic*** available. For pagans, the most famous martyr was ***Socrates***, unjustly executed by the state on a ***false charge of challenging state religion*** (but actually because he preached wisdom that would lead to the salvation of both the community and individuals), who willingly went to his death to prove that he was a just man. Plato's dialogue *here* demonstrates that this idea, that the more terrible and painful and shameful the manner of death, the more heroic and powerful the sacrifice, had been in the culture for a long time. The just man enduring the cross was a popular philosophical idea, and after Plato became a stock element of ***Stoic philosophy***.

> I know that I hung, on a wind-rocked tree, nine whole nights, with a spear wounded, and to Odin offered, myself to myself; on that tree, of which no one knows from what root it springs.
>
> Bread no one gave me, nor a horn of drink, downward I peered, to runes applied myself, wailing learnt them, then fell down thence.
>
> *Odin's Rune-Song*, ***Hávamál***
>
> *The Words of Odin the High One*. from the Elder or Poetic Edda (Sæmund's Edda)

Odin's Rune Song, dated between the 800s and 1200s, tells of how Odin hung himself for nine days on the great World Tree, ***Yggdrysil***,[36] as a sacrifice to himself, pierced by a spear or lance just as in John 19:34, and is refused drink similar to how Jesus refuses drink in Mark 15:23.

The World Tree Yggdrysil also had a serpent, ***Níðhöggr*** ("*Curse Striker*") gnawing at its root just as the ***serpent of Eden*** resided in the ***Tree of Wisdom***. The serpent is portrayed in one story as trapped beneath the tree, much like how Satan is trapped beneath the earth.

Glaucon asks whether any man can be so virtuous that he could resist the temptation of being able to perform any act without being known or discovered. He suggests *that* ***morality is only a social construction*** - the source of which is the desire to maintain one's reputation for virtue and justice. Hence, if that sanction were removed, one's moral character would evaporate.

Though his answer to Glaucon's challenge is delayed, ***Socrates*** ultimately argues *that* ***justice does not derive from this social construct***: the man who abused the power of the ***Ring of Gyges*** has *in fact* enslaved himself to his appetites, while the man who chose not to use it remains rationally in control of himself and is therefore happy. (Republic 10:612b)

A religious thinker may in his theodicy justify the ways of God to man by arguing that worldly happiness is not the real happiness, and yet elsewhere remark that, as a rule, the righteous is not forsaken even in this world.

Comparatively, ***Lakota Sundance traditions*** involved four days of prayer and dancing (typically in late June or July and most often in temperatures well over one hundred degrees). During that time participants ate no food, drank no water, and at some point in time had wooden pegs put through their chest muscles (which were tied to a tree with ropes) - dancers blew whistles and pulled until their skin ripped and the pegs broke free, leaving about quarter sized scars. Basically, the idea was that people would sacrifice all they were for those four days in an effort to give themselves fully to the prayer that they were making. People died doing this.

"*The Mark of Cain*"

> "That these man-like creatures were in truth only bestial monsters, mere grotesque travesties of men, filled me with a vague uncertainty of their possibilities which was far worse than any definite fear."
>
> H.G. Wells, *The Island of Doctor Moreau*

The ***birth of Cain*** had given his parents ***false hope*** *that* he might be the ***promised one*** to "bruise" the head of the serpent (Gen. 3:15). However, Cain soon disqualifies himself being unrepentant after killing Abel and instead traveling to the ***land of Nod*** where his sons develop a sophisticated culture while boasting of evil (Gen. 4:1-24).

Cain knew that, since he bore no tribal mark, he would be killed by the first neighboring tribesmen who might chance to meet him.[37]

The Lord does not intervene in Cain's line to raise up godly descendants. He will fulfill His promise to defeat Satan through another's progeny.

> Year 0130 BC - Gen. 4:25 - "And Adam knew his wife again; and she bare a son, and called his name **Seth**: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew."

His name,[38] coupled with the phrase she utters at his birth, may more strongly imply her faith in God's promise that her seed will destroy the

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[36] The word ***Yggdrysil*** itself firstly. "Ygg," means Death. "Drasil" is a Nordic term that has the dual meanings of both "gallows" and "horse." So Yggdrysil itself means **"*Deadly Gallows*."** A kenning for Odin was Ygg and was listed in the anonymous Skaldic Poem ***Óðins Nöfn***. There are those that speculate *that* Yggdrysil gets its name from Odin's actions among its branches. It's meaning is quite clear in the context of the myth: "Yggdrysil" is both the gallows upon which Odin hung himself, and the mount that he rode on his journey through the nine worlds.

[37] ***Urantia Book*** 76:2.8 (849.2)

[38] The **ancient Egyptians** believed that a ***human soul*** was made up of ***five parts***: the Ren, the Ba, the Ka, the Sheut, and the Jb. As a part of the soul, a person's ***ren*** (rn "name" was given to them at birth and the Egyptians believed that it would live for as long as that name was spoken. The ***Bâ*** was everything that made an individual unique, similar to the notion of "personality." The ***Ka*** was the Egyptian concept of vital essence, which distinguishes the difference between a living and a dead person, with death occurring when the ka left the body. A person's shadow or silhouette, ***Sheut*** (šwt in Egyptian), is always present - and contains something of the person it represents. An important part of the Egyptian soul was thought to be the **jb** (*jib*), or heart. The ***heart*** was believed to be formed from one drop of blood from the ***child's mother's heart***, taken at conception, was the seat of emotion, thought, will and intention.

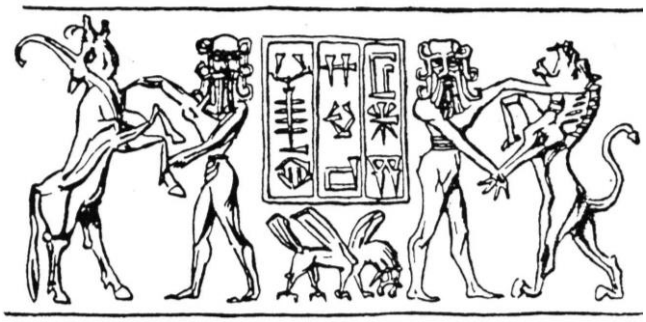
[Females carry a specific DNA material that is useful in genealogy called the ***mitochondria***, or **mtDNA**. This is the material that surrounds the chromosomes. The mtDNA is passed from a mother to her children, *essentially*

devil than her expression at Cain's birth did (v. 1). Seth means "appointed," and Eve knows this son has been ordained by her Creator to take the place of faithful Abel.

Genesis chapter 4 begins with the birth of ***Cain the Hunter-Gatherer*** and the birth of ***Abel the Shepherd***, who had liberated him from necessitating upon following migrating herds. [16] And Cain went out from the presence of the Lord, and dwelt in the land of **Nod**, on the ***east of Eden***. The next eight verses are dedicated to a ***genealogy of Cain*** - people which have learned to shape metal, some having become nomadic shepherds - the decline of human ethics and morality and justice... even as their technology and skill increased.

> "Before, they had been beasts, their instincts fitly adapted to their surroundings, and happy as living things may be. Now they stumbled in the shackles of humanity, lived in a fear that never died, fretted by a law they could not understand; their mock-human existence, begun in an agony, was one long internal struggle, one long dread of Moreau."
>
> H.G. Wells, *The Island of Doctor Moreau*

After Cain arrived in the ***Land of Nod***, to which he was evicted by the Lord as his punishment for murdering his brother Abel, his wife (and sister) became pregnant and bore ***Cain's first child***, whom he named ***Enoch***. The city Cain founded in the Land of Nod was named after his son (Genesis 4:17). Note: The ***fertile crescent*** between the ***Tigris*** and ***Euphrates*** rivers where civilization began.



King Gishsax, *also* called ***Chaxus of Erech*** on the King's List, and *also known as* ***Issax of Erech***, is shown here wrestling with a wild bull and lion on a Sumerian seal about 2500 BC.

According to Waddell, this is the historical origin of ***Hercules*** or ***Herakles*** of the Phoenicians and Greeks. He is found on Sumerian, Hittite, Babylonian and Phoenician seals, and all acknowledge him as a **"*Lord of Oxen*."** Some will present the case (as Waddell) that ***Samson***, of the Holy Bible, also has his origin in the same Sumerian source. *Note the similarity in Issax* (*Sumerian*), *Isaac* (*Hebrew*), *Sakh* (*India*), *and Saxon* (*I Sax Son - Germanic*).

And in Chapter 10 of Genesis of the Bible, there are interesting connections. The name Erech is mentioned (10:10) as the beginning of the mighty King Nimrod. In 10:14, it states Pathrusim and Casluhim, (from which came the Philistines) came from the loins of Ham (son of Noah). In 10:15-16, it speaks of Canaan (son of Ham), being the father of Sidon (a Phoenician port) and Heth (who in turn became the father of the Hittites). The Amorites are also mentioned. Most historians classify the original (before they became mixed) Hittites and Amorites as Indo-European (Nordic white people), and all researchers classify the Phoenicians as Semitic (descendant of Shem, another son of Noah).

Lamech represents the fifth and last generation mentioned of the ***Cainites***, who by that time were *probably* a large multitude occupying cities. Lamech represents the culmination of those that turned away from the promise of the Messiah to Eve, in contrast to the ***Sethites*** which were the early church.

Some of the ***Sethites*** believed (e.g. Noah) *that* the problem was ***their numbers dwindled as they intermarried***, as it says in Genesis 6. Some say that fallen angels intermarried with humans, but it seems more likely that "Sons of God" are the good Sethites who fell by marrying the daughters of men - the descendants of Cain.

Even if Cain was still alive in the days of Lamech - *because people lived long in those days*, he wouldn't have been so young that Lamech might refer to him as a young man.

We know the earth was exceedingly violent and wicked in those days. More-so, Lamech was a prominent person in this culture, but aside from that we don't know a great deal about him. To understand what he was really saying, maybe we need to ***compare his boast with Isaiah*** 14:13-14, where we are told **that *Lucifer said in his heart***:

> "I will ascend into heaven, I will exalt my throne above the stars of God, I will also sit on the mount of the congregation on the farthest sides of the north; I will ascend above the heights of the clouds, I will be like the most high."

Apart from the two being extremely boastful, they're both extremely self-centered. After all, how many times does Lamech say "I," "me," "my"? "Adah and Zillah hear my voice"... "hear my words"... "I have killed..." The passage in Isaiah 14 *also* has some striking similarities - how many times does the devil say "I" or "my"?

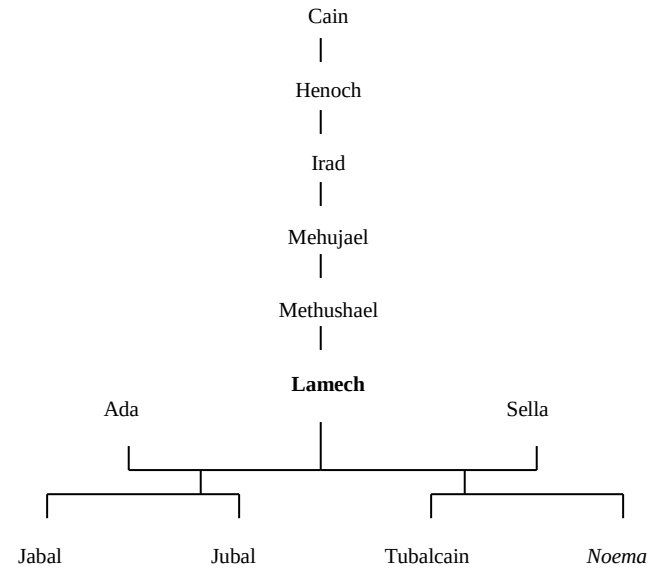


Figure ? : The Descendants of Cain

Lamech and ***Enoch - Idris*** are comparable *insomuch as* each are the seventh generation of their lineage.

> Genesis 4:23-24
> [23] Lamech's remark to his wives: "I have slain a man to my wounding, and a ***young man*** to my hurt. [24] If Cain is avenged sevenfold, Then Lamech seventy-sevenfold."

Enoch - Idris *son of Jared* was born in year 622 of Creation - and, 65 years later, ***Methuselah*** *son of Enoch - Idris* was born in year 687. Extra-biblical tradition maintains *that* ***Methuselah*** (who lived 969 years to be the ***oldest known man in Biblical tradition***, was both the son of Enoch and the father of Lamech - and *also* the grandfather of Noah *aka* Utnapishtim); he died on the 11th of Cheshvan of the year 1656AM (Anno Mundi, after Creation), ***seven days before the beginning of the*** **Great Flood** (in year 1656)

Lamech *son of Methuselah* knew our progenitor ***Adam*** *inasmuch as* being born in year 874 of Creation (56 years before the death of Adam)... - but Noah *son of Lamech* never knew our progenitor ***Adam***, being born

unchanged. Both males and females inherit mtDNA from their mother, but only females can pass it on.]

in year 1056 (126 years after his death). Lamech lived 777years - and died in year 1651... - five years before the death of his son - and *also* before the Great Flood.

The Death of Adam

Adam was devastated; he had lost both his first and second born sons. One had been murdered; the other was won over by mankind's greatest enemy – Satan. Patiently, Adam prayed for his son, and continued to care for the earth. He taught his many children and grandchildren about God. He told them of his own encounter with Satan and advised them to beware of Satan's tricks and schemes. Years and years passed, and Adam grew old and his children spread out across the earth.

In one narration, the Prophet Muhammad informed us *that* ***God showed Adam his descendants***. Adam saw a beautiful light in Prophet David's eyes and loved him, so he turned to God and said: "Oh God. Give him ***forty years*** from my life." God granted Adam his request, and it was written down and sealed.

Adam's life span was supposed to be 1000 years but after 960 years the ***Angel of death*** came to Adam. Adam was surprised and said "but I still have ***forty years*** to live." The Angel of death reminded him of his gift of forty years to his beloved descendant ***Prophet David***, but Adam denied it. Many, many years later, the last Prophet Muhammad said: "Adam denied so the children of Adam deny, Adam forgot and his children forget; Adam made mistakes and his children make mistakes." (At-Tirmidhi)

In Arabic the word for ***mankind*** is ***insan*** and it comes from the root word ***nisyan*** "*to forget*." This is part of human nature, ***mankind forgets***, and when we forget ***we deny and reject***. Adam forgot (he was not lying), and God forgave him. Adam then submitted to the **Will of God** and died. The Angels descended and washed the body of Prophet Adam an odd number of times; they dug the grave and buried the body of the father of mankind, Adam.

God tested Adam so that he could learn and gain experience. In this way God prepared Adam for his role on earth as a caretaker and a ***Prophet of God***. From this experience, Adam learned the great lesson that Satan is cunning, ungrateful and the avowed enemy of mankind.

Adam, Eve and their descendants learned that Satan caused their expulsion from heaven. Obedience to God and enmity towards Satan is the only path back to Heaven.

God said to Adam:

> "Get you down (upon the earth), all of you together, from Paradise, some of you are an enemy to some others. Then, if there comes to you guidance from Me, whoever follows My Guidance shall neither go astray, nor fall into distress and misery."
>
> Qur'an 20:123

The Qur'an tells us *that* Adam *subsequently* received from his Lord some words; a supplication to pray, which invoked God's forgiveness. This supplication is very beautiful and can be used when asking for God's pardon of your sins.

> "Our Lord! We have wronged ourselves. If you forgive us not and bestow not upon us Your Mercy, we shall certainly be of the losers."
>
> Qur'an 7:23)

Mankind continues to commit mistakes and wrong doing, and through them we only harm ourselves. Our sins and mistakes have not harmed, nor will it harm God. If God does not forgive us and have mercy on us, it is we who will surely be among the losers. We need God!

> "'On earth will be a dwelling place for you and an enjoyment, ***for a time***.' He said: 'Therein you shall live and therein you shall die, and from it you shall be brought out (resurrected).'"
>
> Qur'an 7:24–25)

Adam and Eve left heaven and descended upon earth. Their descent was not one of degradation; rather it was dignified. In the English language we are familiar with things being either singular or plural; this is not the case for Arabic. In the **Arabic language** there is ***singular***, then an extra grammatical number category denoting ***two***. Plural is used for ***three and more***.

When God said: "Get you down, all of you" He used the word for plural indicating that he was not speaking to Adam and Eve alone but that He was referring to Adam, his wife and his descendants – mankind. We, the descendants of Adam, do not belong to this earth; we are here for a temporary time, as is indicated by the words: **"for a time."** We are supernatural beings and belong to the hereafter and are destined to take our place in either Heaven or Hell.

This experience with the serpent was an essential lesson and demonstrated **Free Will to Power**. If Adam and Eve were to survive on earth, they needed to be aware of the ***tricks and schemes of Satan***, they also needed to understand the ***dire consequences of sin***, and the ***Infinite Mercy and Forgiveness of God***. God knew that Adam and Eve would eat from the tree. He knew that Satan would strip away their innocence.

It is important to understand that, although God knows the outcome of events before they happen and allows them, He does not force things to happen. ***Adam had "free will"*** and bore the consequences of his deeds. ***Mankind has "free will"*** and thus is free to disobey God; but there are consequences. God praises those who obey his commands and promises them great reward, and He condemns those who disobey him and warns them against doing so

There are many reports on the subject of where on earth Adam and Eve descended, although none of them come from the ***Qur'an*** or ***Sunnah***. We thus understand *that* the location of their descent is something that is of no importance, and there is no benefit in this knowledge were we to have it.

We do know, *however*, that Adam and Eve descended to earth on a ***Friday***. In a tradition narrated to inform us of the importance of Fridays, the Prophet Muhammad said:

> "The best of days on which the sun has risen is Friday. On this day Adam was created, and on this day he was descended to earth."
>
> Saheeh Al-Bukhari

Before his death Adam reminded his children that God would never leave them alone or without guidance. He told them God would send other Prophets with unique names, traits and miracles, but they would all call to the same thing – the worship of the **One True God**. Adam appointed as his successor his son Seth.

Considering the current life expectancy to be about 80 years, many people of today do not believe that **Adam** could have lived to be **930 years old**. One possible explanation was that Adam, being ***Adamic man***, *par excellence*, was *particularly* ***resistant to disease and the aging process***. Another possibility concerning Adam's age is that *perhaps* the life of Adam relates to "a period or era." For example, the Plantagenet family, a ruling family in English history, ruled from 1154 AD to 1485 AD. Likewise, in Scotland, the House of Alpine ruled from 842 AD to 1034 AD, and the House of Stewart ruled from 1371 AD to 1625 AD. One could say that Plantagenet lived for 331 years, Alpine for almost 200 years and Stewart for about 250 years.

True piety enters the fallen world through Seth's family

After Abel's murder, another son named ***Seth*** was "begotten when Adam was 130 years old." After that, Adam of Eve ***"begot sons and daughters"***: (Gen. 5:3-4). The next verse (Gen. 5:5) *also* tells us that Adam lived for 930 years. Therefore, *according to Scripture*, Adam and Eve's family consisted of sons Cain, Abel and Seth, plus a minimum of two other sons and two daughters, giving a total of ***seven children***. However, accepting that Adam, and likely Eve, lived for 930 years, seven children would be the minimum number!

Genesis chapter 5 presents the ***genealogies of the descendants of Adam*** where we are simply given the father's name, his age when he

"begot" the first son and the total number of years he lived. With the exception of ***Enoch***, all of these pre-flood descendants of Adam lived a minimum of 777 years, while most were over 900 years. In each instance, the record simply gives the name of the first son, then adds "and begot sons and daughters." With these words, the minimum number of children per family then becomes five.

Living over 900 years means living ten times longer than we do today. Proportionately, the female period of fecundity – today 30 to 35 years – would then be about 350 years. At a rate of only one child every seven years, this would result in 50 children for Adam's immediate family.

The ***Book of Jubilees***, whose author is unknown, was written in the 2nd century BC and states that ***Adam and Eve*** were in the ***Garden of Paradise "seven years"*** [p.49]. Then Eve gave birth to her first child, ***Cain***, between the ages of 64-70 - or the same numbers as the age of the Earth, *anno mundi*. Eve's second child, ***Abel***, was born ***seven years*** later – between the years 71-77 *anno mundi* [p.51]. The total number of Adam's children is not given in this work; *however*, it is found as a footnote in ***The Works of Josephus*** where it states: "The number of Adam's children, as says the old tradition, was ***33 sons and 23 daughters***." In view of their longevity, these appear to be reasonable figures while it would have to be said that, sinners though they were, Adam and Eve had faithfully obeyed God's first commission at Gen. 1:28 to "be fruitful and multiply."

The birth of ***Enosh*** *son of Seth* and the start of ***"true worship"*** occur almost simultaneously, Abel previously offered "true sacrifices" (v. 4b), but with Seth's sons this ***devotion becomes widespread***.

Now Mark ye well: Advanced human knowledge and culture is nothing without devotion to the Lord. Seth's children are not the first in Adam's line to develop civilization, but they are the first to praise God and therefore finally to "bruise" the head of the serpent. We may join this faithful family today if we place our faith in Seth's mightiest Son (Gal. 3:29).

> 29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.
>
> Galatians 3:29

The 12th Dynasty ***Contendings of Horus and Seth*** deals with the battles between Horus, Osiris' heir, and Seth. Seth the usurper killed and mutilated his own brother, Osiris, to become king. Osiris' wife ***Isis*** reassembled ***Osiris' corpse*** and resurrected him long enough to conceive his son and heir Horus. ***Horus*** sought revenge upon Set.

Genesis 6

1 And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,
2 That the ***sons of God*** saw the ***daughters of men*** that they were fair; and they took them wives of all which they chose.
3 And the Lord said, My spirit shall not always strive with man, for *that* ***he also is flesh***: yet his days shall be ***an hundred and twenty years***.
4 There were ***giants*** in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, ***men of renown***.
5 And God saw that the ***wickedness of man*** was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.
6 And it repented the Lord that he had made man on the earth, and it grieved him at his heart.
7 And the Lord said, **I will destroy** man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.
8 But Noah found grace in the eyes of the Lord.

Compare

Genesis 2

1 Thus the heavens and the earth were finished, and all the host of them.
2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.
3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.
4 These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens,

The Generations of Adam and Eve

1 Thus, the sons of 1. Adam and Eve were ***Cain*** and ***Abel*** - but Cain slew Able being jealous of God's blessing upon his brother for inventing husbandry and advancing the cause of humanity. 2 Adam and Eve had another son named 2. ***Seth*** - through whom "true piety" entered the fallen world. 3 ***Suris*** was also their son - and their daughters were ***Azûrâ***, who married her brother Seth, and ***Lectas***, who married her brother Suris.
4 ***Niba*** was another daughter of Adam and Eve... 5 - as were the ***Labuda Twins***, who both married their brother Cain.

4 Patriarchical rule of the **House of Adam** *was* passed down from Adam unto Seth. 6 The Matriarchy of Eve, Mother of All Creation, *was* passed down from Eve unto Azûrâ. 6 Seth married his sister Azûrâ - and their children were 3. ***Enosh*** and ***Noam***.
7 Enosh inherited from his father Seth - and Azûrâ inherited from her mother.

8 Cain's wives bare him children. ***Labuda*** bare him a son, Enoch. ***Labuda Twin*** *also* bare him a son and two daughters, *as well*: Bart, Beth and Una. 9 **Enoch** *son of Cain* took his aunt ***Niba*** for a wife - 11 and she bare him a son, ***Irad***, who inherited patriarchical rule of the ***Misbegotten House of Cain***.
12 Enoch *also* married his sister ***Una*** - and ***Mara*** was their daughter - more-so, Mara was *also* half-sister of Irad. 12 Now, Una's siblings, ***Bart*** and ***Beth*** married each other, having two children - ***Mia***, a daughter, and ***Joel*** a son. 14 Joel married Mara - and ***Lia***, a daughter, was born unto them. 14 Mia married Irad - and ***Mehujael***, a son, was born unto them. 15 Mehujael inherited patriarchical rule.
16 Mehujael married his first cousin Lia - 17 and they had two children: ***Rashujal***, a son, and ***Tecia***, a daughter. 18 Rashujal and Tecia married - and ***Baraka*** was their daughter.

18 Enosh and Noam had six children: Three sons had they - and three daughters, *as well*. Their three sons were: 4. Cainan, Phoe and Barakiel - and their three daughters were: Mualeleth, Catennath and Rachujal.
18 Cainan inherited patriarchical rule of the **House of Adam** - 19 he married his sister ***Mualeleth*** - and they had three sons: 5. ***Mahalalel***, ***Rashujal ben Cainan*** and ***Socer ben Cainan***.
18 ***Mualeleth*** *also* had a daughter fathered by her brother ***Barakiel***: Her name was ***Dinah / Dîmâh***. 19 Now, the Matriarchy of Eve, Mother of All Creation, which had been passed down four generations from Eve unto her daughter Azûrâ unto her daughter Noam unto her daughter Mualeleth unto her daughter Dinah / Dîmâh ceased and was no more - and it died in Dinah / Dîmâh, whom hadst begotten no daughters in the ***fifth generation***.
18 5. Mahalalel married his half-sister Dinah / Dîmâh - and they had three sons: 6. Jared, Matha and Dan'el.

19 Now, ***Rashujal ben Cainan*** *son of Cainan and Mualeleth* married his aunt ***Rachujal*** - the sister of both his mother and *of* his father. 20 They had a daughter together: ***Baraka*** - 20 and Baraka married her first cousin, 6. Jared - 21 and they were parents of **7. Enoch / Idris**.

22 ***Phoe*** *son of Enosh and Noam* married his sister ***Catennath*** - and their daughter was ***? bint Phoe***. 22 Now, ***Socer ben Cainan*** *son of Cainan and Mualeleth* married ? bint Phoe - 23 and their ***unknown***

daughter married ***Matha*** *son of 5. Mahalalel and Dinah / Dîmâh*. [23] An ***unknown daughter*** of "*unknown daughter of ? bint Phoe*" *and Matha* mothered Namûs (Namousa) *mother of Emzara Naamah, wife of Noah*.

[23] A **secondary matrilineal line** asserts itself *here* - beginning with Catennath *daughter of Enoch and Noam* - an aunt of Dinah / Dîmâh, in whom the Matriarchy of Eve, Mother of All Creation, had died because she gave birth only to sons and was barren of daughters. [24] Catennath passes a **Minor Matriarchy of Eve** down ***six generations*** - firstly, to her daughter ? bint Phoe... and thence unto her *unknown daughter*... and, thereafter *that* - unto her *unknown daughter, mother of Namûs* (*Namousa*) (*mother of Emzara Naamah, wife of Noah*).

[25] Now, 7. ***Enoch / Idris***, who was taken up into the heavens alive, lived on earth for a span of 365 years - *roughly* less than half the age of the other Anti-Diluvian Patriarchs.

> "Enoch walked faithfully with God; then he was no more, because God took him away."
> Genesis 5:24

[26] Enoch / Idris married his first cousin ***Edna*** *daughter of Dan'el and an unknown woman* - and *together* they had four sons: 8. Methuselah, Baraki'il, Anaz ben Enoch and Eliakim ben Enoch.

[27] ***Anaz ben Enoch*** married the ***unknown daughter*** *daughter of Matha and unknown daughter of Socer ben Cainan and ? bint Phoe* - [28] and their daughter was ***Namûs* (*Namousa*)** *mother of Emzara Naamah, wife of Noah*.

[28] ***Eliakim ben Enoch*** married an unknown woman - and their daughter was ***Adah / Edna***. [28] **Adah / Edna** married her cousin - *a son of 8. Methuselah*. [29] More importantly, Adah / Edna mothered the wives of the sons of Noah.

[30] **8. Methuselah** *son of Enoch / Idris and Edna of unknown origins* married ***Edna*** *daughter of Azriel of the House of Seth and Baraka of the House of Cain* - [30] and they had three sons: 9. Lamech, Rake'el and Eliakim. [31] Like his father, ***Eliakim*** was the son of a woman named "Edna" - and he *also* married a woman named "Adah / Edna" - and she was his first cousin and of unknown matriarchal origins.

[31] The matriarchal roots of 8. Methuselah's mother and/or his daughter-in-law are unknown. These are the first two persons not attributed to belonging the **House of Seth the Adamite** in the ***"anti-diluvian genealogies*."**

[32] ***Edna*** was the daughter of ***Azriel*** *son of 6. Jared - and brother of 7. Enoch / Idris* and Baraka *daughter of Rashujal and Tecia* (*both son and daughter of Mehujael and Lia*). [32] In Edna the ***Misbegotten House of Cain*** comes to its end - [33] and she is of the ***seventh matriarchal generation*** since Eve, Mother of All Creation. [33] As her father was *also* of the seventh generation... - Edna was truly of "the eighth."

[34] ***Azriel the Sethite*** married outside the Patriarchical Adamic bloodlines and took for a wife she which was the ***Last of the Cainites*** - [37] and the ***dead bloodroot*** of a "cessation of the Cainite lineage." [38] Now, **Baraki'il** *brother of 8. Methuselah* took a wife from amongst a lesser branch of the Adamite Races, marrying he Baraka bint Samual

Genesis 6:9 states *that* Noah was "perfect in his generations." In Hebrew, "generations" mean "seedling." Noah was not perfect in that he had done nothing wrong; he was "perfect in his genealogy from Adam and Eve." Therefore, if he was perfect in his lineage from Adam and Eve, "an imperfection" must exist, a ***non-Adamic lineage***.

or looting other vulnerable societies, despoiling their civilizations and demanding tribute... subjugating other communities - raping and burning

Generation 136

Enoch - the seventh from Adam
"prophet of the philosophers"

> Enoch was a pious man, taken to Heaven, receiving the title of Safra rabba (Great scribe).
> Targum Pseudo-Jonathan

Verses from the ***Book of Jubilees*** that refer to Enoch:

> **17**. And he was the first among men that are born on earth who learnt writing and knowledge and wisdom and who wrote down the signs of heaven according to the order of their months in a book, that men might know the seasons of the years according to the order of their separate months. **18**. And he was the first to write a testimony, and he testified to the sons of men among the generations of the earth, and recounted the weeks of the jubilees, and made known to them the days of the years, and set in order the months and recounted the Sabbaths of the years as we made (them) known to him. **19**. And what was and what will be he saw in a vision of his sleep, as it will happen to the children of men throughout their generations until the day of judgment; he saw and understood everything, and wrote his testimony, and placed the testimony on earth for all the children of men and for their generations. **20**. And in the twelfth jubilee, in the seventh week thereof, he took to himself a wife, and her name was ***Ednî***, the daughter of ***Dânêl***, the daughter of his father's brother, and in the sixth year in this week she bare him a son and he called his name ***Methuselah***. **21**. And he was moreover with the angels of God these six jubilees of years, and they showed him everything which is on earth and in the heavens, the rule of the sun, and he wrote down everything. **22**. And he testified to the Watchers, who had sinned with the daughters of men; for these had begun to unite themselves, so as to be defiled, with the daughters of men, and Enoch testified against (them) all. **23**. And he was ***taken from amongst the children of men***, and we conducted him into the **Garden of Eden**.

Enoch (Henoch) / Idris[39] *the posterity of Seth and a forefather of Noah* is one of the two main focal points for much of the 1st millennium BC ***Jewish mysticism***, notably in the ***Book of Enoch***. In ***Islam***, he is *usually* referred to as **Idris** (إدريس) and regarded as a ***prophet*** and a ***messenger*** - being the ***first man to write with a pen***. He was born when Adam still had 308 years of his life to live.

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[39] Generation 136 - # 62674886940106193973974075875812391401 8.

According to the ***Figurists*** (a group of ***Jesuit missionaries*** mainly led by ***Joachim Bouvet*** into ***China*** at the end of the 17th and the beginning of the 18th centuries and based on ideas of ***Matteo Ricci*** (1552 - 1610) - *an Italian Jesuit priest and one of the founding figures of the Jesuit China missions*, **Fu Xi** (Chinese: 伏羲) in China's ancient history is actually Enoch.

Fu Xi was an ancient Chinese god and cultural hero in Chinese legend and mythology, credited (along with his sister ***Nüwa***) with creating ***humanity*** and the ***invention*** of hunting, fishing and cooking *as well as* showing the ancient Chinese people how to domesticate animals - and the ***Cangjie system of writing*** Chinese characters (c. 2000 BCE).

Fu Xi was counted as the first of the mythological ***Three Sovereigns*** and ***Five Emperors*** at the beginning of the Chinese dynastic period: (c. 2852 - 2070 BCE). The ***Three August Ones*** are said to be god-kings, demigods or god emperors who used their abilities to improve the lives of their people and impart to them essential skills and knowledge. *These Three Sovereigns are ascribed various identities in different Chinese historical texts. The Five Emperors are portrayed as exemplary sages who possessed great moral character and lived to a great age and ruled over a period of great peace.*

> The first person who devoted himself to philosophy was Idris. Thus was he named. Some called him also ***Hermes***. In every tongue he hath a special name. He it is who hath set forth in every branch of philosophy thorough and convincing statements. After him ***Balínús*** derived his knowledge and sciences from the ***Hermetic Tablets*** and most of the philosophers who followed him made their philosophical and scientific discoveries from his words and statements...
>
> Bahá'u'lláh, founder of the Bahá'í Faith

Later Muslim sources, those of the eighth century, began to hold that Idris had two names, "Idris" and "Enoch" - and other sources even state *that* "Idris' true name is Enoch and he is called Idris in Arabic because of his devotion to the study of the ***sacred books*** of his ancestors Adam and Seth." He is the only man known to have experienced the **"*sakaratul maut*"** (the soul separated from body) and back to life again.[40] Additionally, Enoch is important in some ***Christian*** denominations: he features in the ***Latter Day Saint Movement***, and is commemorated as one of the ***Holy Forefathers*** in the ***Calendar of Saints*** of the ***Armenian Apostolic Church***. Additionally in LDS theology, Enoch is implied to be the scribe who recorded ***Adam's blessings and prophecies*** at Adam-ondi-Ahman, as recorded in the ***Doctrine and Covenants*** (D&C 107:53-57; D&C 104:29b).

Enoch is not counted as a saint in ***Roman Catholic tradition***, though Enoch has a saint's day - July 26th - in the ***Armenian Apostolic Church***. The "St. Enoch" in the place name St. Enoch's Square, Glasgow, is a corruption from the site of a medieval chapel to ***St. Teneu*** *daughter of the King Llew of the Lothians* - the legendary mother of ***St. Mungo*** - *a bastard, and one of the holiest men Scotland has ever known, however, unconnected with Enoch*. Enoch is revered in the ***Ethiopian Orthodox Church***, and the ***Enochic texts Jubilees*** and ***1 Enoch*** - being regarded as the 13th and 14th books, *respectively*, of the ***Tewahedo Old Testament canon***.[41] Most churches, including the Catholic, Greek Orthodox, and Protestant churches, do not accept the books.

Some Church Fathers, like ***St. John of Damascus***, *as well* as some modern Evangelical commentators consider Enoch to be one of the ***Two Witnesses*** in the ***Book of Revelation*** due to the fact that he did not die according to Genesis 5:24.

Idris is mentioned twice in the ***Qur'an***, where he is described as ***a wise man***. In sura 19 of the Qur'an, God says:

> Also mention in the Book the case of Idris: He was a man of truth (and sincerity), (and) a prophet:
> And We raised him to a lofty station.
>
> Qur'an, sura 19 (*Mary*), verses 56-57

Later, in sura 21, Idris is again praised:

> And (remember) Isma'il, Idris, and Dhul-Kifl, all (men) of constancy and patience;
> We admitted them to Our mercy: for they were of the righteous ones.
>
> Qur'an, sura 21 (*Prophets*), verses 85-86

Idris was born in **Babylon**. Before he received the ***Revelation***, he followed the rules revealed to ***Prophet Seth*** *son of Adam*. When Idris grew older, **Allah** bestowed Prophethood on him:[42] Allah (from the Arabic *al-ilah* meaning "*the god*") was the supreme deity of a mercantile tribal federation around Quraysh that consecrated the superiority of ***Hubal*** (Arabic: هُبَل) over the other gods - historically inhabiting and controlling ***Mecca*** and its **Ka'aba**, *that is* ***Al-Masjid Al-Ḥarām*** (Arabic: الـمَـسـجِـد الـحَـرَام, Islam's Most Sacred Mosque).

The Ka'aba, whose environs were regarded as ***sacred*** (*haram*), became a ***national shrine*** under the custodianship of the Quraysh, the chief tribe of Mecca, *which made the* ***Hejaz*** *the most important religious area in north Arabia*. A cube-like, originally roofless structure, houses a "black stone" - venerated as a ***fetish***. The sanctuary was ***dedicated to Hubal***, who was worshiped as the greatest of the 360 idols the Ka'aba contained, which probably represented the days of the year.

Relations with deities and ***fetishes in pre-Islamic Mecca*** were maintained chiefly on the basis of bargaining, where favors were expected in return for offerings. ***Hubal's idol*** was a human-shaped idol made of precious stone, believed to control acts of ***divination***, which was in the form of "making vows" and "tossing ***ritual arrows*** before the statue"... and the "direction in which the arrows pointed" answered questions asked of the idol. Access to the idol was controlled by the ***Quraysh tribe***. The god's devotees fought against followers of the Islamic prophet Muhammad during the ***Battle of Badr*** in 624 AD. After Muhammad entered Mecca in 630 CE, he removed the statue of Hubal from the Ka'aba along with the idols of all the other pagan gods. Muhammad's father's name was ***ʿAbd-Allāh*** ("*slave of Allāh*"). *In Islam, Allah is the unique, omnipotent and only deity and creator of the*

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[40] In Book 10 of his ***Republic***, ***Plato*** has ***Socrates*** tell the story of the vision of a soldier named Er *son of Armenius*, a Pamphylian by birth, who is thought to have been ***slain in battle***. He descends to the ***underworld***. Ten days afterwards, when the bodies of the dead were taken up already in a state of corruption, his ***body was found unaffected by decay***, and carried away home to be buried. But when he revives on the twelfth day, as he was lying on the ***corpse pile on a funeral-pyre***, being sent back to tell humanity what awaits them in the ***afterlife*** - and he tells others of his journey, including an account of ***reincarnation*** and the ***celestial spheres*** of the ***astral plane***. The ***Myth of Er*** includes the idea that ***moral people are rewarded*** and ***immoral people punished*** after death - an allegory concerning the ***fate of human souls after death*** and the way in which their ***next life on earth*** is determined. Er describes an afterlife where the just are rewarded and the wicked are punished. Souls are then reborn into a new body and a new life, and the new life they choose will reflect how they have lived in their previous life and the state of their soul at death.

[41] The ***Orthodox Tewahedo*** churches within the ***Oriental Orthodox Church*** currently have the ***largest and most diverse biblical canon*** in traditional Christendom. Western scholars have classified the books of the Orthodox Tewahedo biblical canon into two categories - the **"*narrower canon*,"** which consists mostly of books familiar to the west, and the **"*broader canon*."** While the narrower canon has *indeed* been published as one compilation, there may be no real ***emic*** distinction between the broader canon and the narrower canon. [Note: In anthropology, folkloristics, and the social and behavioral sciences, ***emic*** and ***etic*** refer to two kinds of field research done and viewpoints obtained: ***emic***, from within the social group (from the perspective of the subject) and *etic*, from outside (from the perspective of the observer).]

The Orthodox Tewahedo narrower Old Testament canon contains the entire ***Hebrew protocanon***. Moreover, with the exception of the first two books of ***Maccabees***, the Orthodox Tewahedo canon *also* contains the entire ***Catholic deuterocanon***. In addition to this, the Orthodox Tewahedo Old Testament includes the ***Prayer of Manasseh***, ***3 Ezra***, and ***4 Ezra***, which also appear in the canons of other Christian traditions. Unique to the Orthodox Tewahedo canon are the ***Paralipomena of Jeremiah*** (*4 Baruch*), ***Jubilees***, ***Enoch***, and the three books of ***Meqabyan***.

The books of ***Lamentations***, ***Jeremiah***, and ***Baruch***, *as well as* the ***Letter of Jeremiah*** and ***4 Baruch***, are all considered canonical by the Orthodox Tewahedo churches. However, it is not always clear as to how these writings are arranged or divided.

[42] ***Pre-Islamic Meccans*** and their neighbors believed *that* the goddesses ***Al-lāt***, ***Al-'Uzzá***, and ***Manāt*** were the ***daughters of Allah***.

Al-lāt (feminine form of Allah) was a title for the Akkadian-Hittite-Ugaritic mother goddesses ***Asherah*** and ***Athirat*** ("*she who treads on the sea*"): (The word is akin to ***Elat***, which was the name of the wife of ***'Ēl*** - *the supreme god of the Canaanite religion and the supreme god of the Mesopotamian Semites in the pre-Sargonic period*).

Al-'Uzzá is equated with the Greek goddess ***Aphrodite Ourania*** (Roman Venus Caelestis) - the Ancient Greek epitaph **"*Ourania*"** ("Οὐρανία") signifies "*heavenly*" or "*spiritual*" to distinguish her from her more earthly aspect of ***Aphrodite Pandemos*** ("*for all the people*"). The two were used (*mostly in literature*) to differentiate the more **"*celestial*" *love*** of body and soul from ***purely physical lust***. ***Plato*** *represented her as a daughter of the Greek god* ***Uranus*** *a bitch conceived and born without a mother. According to* ***Hesiod***, *she was born from the* ***severed genitals of Uranus*** *and emerged from the sea foam. Wine was not used in the libations offered to her.*

Manāt (*goddess of fate*) was the wife of ***Hubal***. Her followers prayed to her for rains and victory over enemies. All the "shaved-headed" Arabs used to venerate her and sacrifice before her - *as well as the inhabitants of Medina and Mecca* - and bringing unto her their offerings. Manāt is associated with the most important Greek goddess ***Nemesis*** ("*goddess of Rhamnous*") the implacable avenger who enacted retribution against those who succumb to hubris (arrogance before the gods). A similar word ***Menūtu / Menūtu*** was used as a title for ***Ishtar***.

universe and has no equivalent amongst the false gods of other Abrahamic religions.

During Idris' lifetime all the people were Muslim; no one associated partners with Allah. Afterwards, Idris left his hometown of Babylon because a great number of his people committed many sins even after he told them not to do so. Some of the Muslims left with Idris. It was hard for them to leave their home. They asked Prophet Idris: "If we leave Babylon, where will we find a place like it?" Prophet Idris said: "If we immigrate for the sake of Allah, He will provide for us." So the people went with Prophet Idris and they reached the land of ***Egypt***. They saw the ***Nile River***. Idris stood at its bank and mentioned Allah, the Exalted, by saying: **"*Subhanallah*"** - meaning both "God is perfect" and "Glory to God." A phrase often used when praising God or exclaiming in awe at His attributes, bounties, or creation. It can *also* be used as a phrase of exclamation (i.e. "Wow!"). Typically, the term is used to marvel, not at ordinary good luck or achievement, but rather at the wonders of the natural world.

Idris was made prophet at around ***age forty***, which parallels the age when Muhammad began to prophesy, and lived during a time when ***people had begun to worship fire***. The prophet divided his time into two: For ***three days*** of the week, ***Idris would preach to his people*** - and ***four days*** he would devote solely to the ***worship of God***. Idris was among the ***first to use the pen*** *as well as* being one of the first men to observe the ***movement of the stars*** and set out ***scientific weights and measures***. He is *also* credited with several ***inventions***, including the ***art of making garments***.

These attributes remain consistent with the identification of Enoch with Idris, as these attributes make it clear that Idris would have most probably lived during the Generations of Adam, the same era during which Enoch lived.

The **Two Witnesses**
(Cf. Emperor Napoléon Bonaparte and Führer Adolf Hitler)

During the "Night Journey," the Prophet passed by Ibn Kathir in fourth heaven: Kathir was a commentator on the fore-mentioned Qur'anic verses 19:56-57 - *supra*. In a ***hadith***, Ibn Abbas asked Ka'b what was meant by the part of the verse which says: "And We raised him to a high station." Ka'b explained: Allah revealed to Idris: "I would raise for you every day the same amount of the deeds of all Adam's children" - *perhaps* meaning of his time only. So Idris wanted to increase his deeds and devotion. ***A friend of his from the Angels*** visited and Idris said *to him*: "Allah has revealed to me such-and-such, so could you please speak to the ***angel of death***, so I could increase my deeds." The Angel carried him on his wings and went up into the heavens. When they reached the ***fourth heaven***, they met the angel of death, who was descending down towards earth. The Angel spoke *to him*, about what Idris had spoken *to him* before. The angel of death said: "But where is Idris?" He replied: "He is upon my back." The angel of death said: "How astonishing! I was sent and told to seize his soul in the fourth heaven. I kept thinking how I could seize it in the fourth heaven when he was on the earth?" Then he took his soul out of his body, and that is what is meant by the verse: "And We raised him to a high station."

The Jewish view of Enoch was he was the ***only pious man of his time*** and was taken away before he would become corrupted because Enoch was held to ***frequently lapse in his piety*** - easily swayed to return to do evil - and so was *thus* removed before his time by a ***divine plague*** in order to avoid further lapses. Therefore, the **Holy One**, blessed be *He*, hastened and took him away and caused him to die before his time. For this reason, Scripture changed [the wording] in [the account of] his demise and wrote: "and he was no longer" in the world to complete his years. (After Christendom was completely separated from Judaism, this view became the prevailing rabbinical idea of Enoch's character and exaltation.)

Among the minor ***Midrashim***, esoteric attributes of Enoch are expanded upon. In the ***Sefer Hekalot***, Rabbi Ishmael is described as having visited the ***Seventh Heaven***, where he meets Enoch, who claims that earth had, in his time, been corrupted by two demons: ***Shammazai*** and ***Azael*** - and so Enoch was taken to Heaven to prove *that* ***God was not cruel***. Similar traditions are recorded in ***Ecclesiasticus***. Later elaborations of this interpretation treat ***Enoch*** as having been ***a pious ascetic***, who, called to remix with others, preached repentance, and gathered (despite the fewness of people on the earth) a vast collection of ***disciples***, to the extent that he was ***proclaimed king***: (Cf. Emperor Napoléon Bonaparte and Führer Adolf Hitler). Under his wisdom, peace is said to have reigned on earth, to the extent that he was ***summoned to Heaven*** to rule over the ***sons of God***. In a parallel with ***Elijah***,[43] in sight of a vast crowd begging him to stay, he ascends to Heaven on a horse.

Genesis 5:18 (KJV)
18 And Jared lived an hundred sixty and two years, and he begat Enoch:

Genesis 5:21-24 (KJV)
21 And Enoch lived sixty and five years, and begat Methuselah:
22 And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters:
23 And all the days of Enoch were three hundred sixty and five years:

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[43] Each ***Passover***, a ***special cup of wine*** is filled and put on the ***seder table***. During the ***Seder***, the door of the house is opened and everyone stands to allow **Elijah the Prophet (*Eliyahu ha-Navi*)** to enter and drink. At every ***bris***, a chair is also set aside for Elijah. At the ***conclusion of Shabbat***, Jews sing about Elijah, hoping he will come "speedily, in our days...along with the Messiah, son of David, to redeem us."

Elijah is a ***heroic figure*** in Jewish tradition. It is he who stands up to ***King Ahab***, whose Phoenician wife has introduced the worship of the idol ***Baal*** into the Jewish Kingdom. Elijah curses Ahab. Afterward, God tells the prophet to hide from the King in a brook. Meanwhile, as Elijah warned, the country suffers a serious drought. Three years later, Ahab's top aide, ***Obadiah***, finds the prophet. Knowing *that* ***Elijah's curse hath been fulfilled***, Obadiah is hesitant to turn him in - but he is *also* afraid of what the King would do if he does not. Elijah makes the decision easy by promising to go before Ahab that day. He agrees not out of fear of the King, but because ***God commandeth him***: "Go, appear before Ahab, then will ***I send rain*** upon the earth."

When Elijah meets Ahab he challenges the 450 priests of Baal imported by ***Jezebel*** to a contest at ***Mt. Carmel*** to prove whose god is the **One True God**. The priests and Elijah ***slaughter a bull as a sacrifice*** and call on their ***false gods*** to consume it. The priests try a variety of prayers, dances and even ***self-mutilation***, but nothing happens. Elijah then calls on God to exalt in power - and ***a great fire fell from the sky*** and burned the bull. [**"*Israelites*"** who witness the act declare: "The Lord, He alone is God" ("*Adonai, hu ha-Elohim*"): (I Kings 18:39) - a ***commitment to monotheism*** recited today seven times at the end of the ***Yom Kippur*** service each year.]

Elijah then tells the people to kill the priests, and they obey. Despite his "victory," Elijah saw no change in the kingdom and had to flee into the desert - escaping the wrath of Jezebel.

In another incident, Ahab decided he wanted to buy ***a vineyard*** adjacent to his winter palace in ***Jezreel***, but the owner, ***Navot***, rejected his offer. The King returned home depressed and told his wife what had happened. She was shocked that a King would allow himself to be treated this way and decided on a scheme whereby she gets two men to testify that Navot has cursed God and the King. Navot was convicted of ***blasphemy*** and ***treason*** - and ***stoned to death*** - allowing the King to seize Navot's land. ***Elijah was sent by God*** to the vineyard to confront Ahab: "Have you murdered and also inherited?"

Elijah curses Ahab's descendants and his wife, saying: "I will cut off every male in Israel belonging to Ahab" and "the dogs will devour Jezebel in the field of Jezreel." Years later, after Ahab had died and *he* was succeeded by his son ***Jehoram***, a ***rebel leader*** named ***Jehu*** killed Jehoram and ordered Jezebel to be captured and thrown out a palace window. When the soldiers go outside, all they find are her skull, hands and feet. As prophesized by Elijah, the rest of her was eaten by dogs.

When Elijah returned from his ***sojourn in the desert*** he ran across a young man plowing a field named ***Elisha***. He took Elisha under his wing to be his successor. One day Elisha became aware that Elijah's time on earth was nearly over. They are walking together and, when they reach the ***Jordan River***, Elijah struck the water with his cloak and ***the river parted*** to allow them to cross. Later, the prophet asked Elisha what he could do for him before he goes - and Elisha asked for "a double portion of your spirit." Elijah replied *that* it was a ***difficult request***, but "If you see me as I am being taken from you, this will be granted to you; if not, it will not." Then a ***fiery chariot***, drawn by ***fiery horses***, came out of the sky and took Elijah away up into the heavens. Elisha picked up ***the cloak Elijah dropped*** and struck it against the river, causing the waters again to separate. Seeing this, Elijah's followers proclaimed: "Elijah's spirit now rests on Elisha."

[24] And Enoch walked with God: and he was not; for God took him.

Genesis recounts that each of the ***pre-Flood Patriarchs*** lived for several centuries, had a son, lived more centuries, and then died. Enoch is considered by many to be the ***exception***, who is said to not "see death" "for God took him." Furthermore, that Enoch lived 365 years - which is extremely short in the context of his peers, such as his son ***Methuselah*** - *grandfather of Noah*, who lived to be 969 years old - before he was taken by God. The text reads *that* Enoch "walked with God: and he was no more; for God took him": (Gen. 5:22–29).

[5] By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. [6] But without faith it is impossible to please Him: for he that cometh to God must believe that He Is, and that He is a rewarder of them that diligently seek him.
Hebrews 11:5-6

By ***faith*** Enoch was taken from this life, so that he did not experience the ***mortal death*** ascribed to Adam's other descendants - he could not be found (by death), because God had taken him away. For before he was taken, he was commended as one ***who pleased God***. And without faith it is impossible to please God, because anyone who comes to Him must believe that INESS IS - and that He rewards those who earnestly seek him.

The third-century BC translators who produced the Greek ***Septuagint*** rendered the phrase **"*God took him*"** with the Greek verb *metatithemi* (μετατίθημι) meaning "*moving from one place to another*." Sirach 44:16, from about the same period, states: "Enoch pleased God and was translated into paradise that he may give repentance to the nations." The Greek word used here for ***paradise***, "*paradeisos*" (παραδεισος), was derived from an ancient Persian word meaning "*enclosed garden*," and was used in the Septuagint to describe the **Garden of Eden**. Later, *however*, the term became synonymous for heaven, as is the case here.

Three extensive apocryphal works are attributed to Enoch:

1st Book of Enoch, or simply the Book of Enoch, an apocryphal book in the Ethiopic Bible that is usually dated between the third century BC and the first century CE.
2nd Book of Enoch, an apocryphal book in the Old Slavonic Bible usually dated to the first century CE.
3rd Book of Enoch, a Rabbinic text in Hebrew usually dated to the fifth century CE.

Regarding the quotation in Jude - *infer*, most of ***Early Christianity*** considered ***it*** an independent quotation ***pre-dating the flood***. Regarding the ***Book of Enoch*** itself ***Origen***, ***Jerome*** and ***Augustin*** mention it, but as of no authority. ***Justin***, ***Athenagoras***, ***Ireneus***, ***Clemens Alexandrinus***, ***Lactantius***, and others borrowed an opinion out of this book of Enoch, that the ***angels had connection with the daughters of men***, of whom they had ***offspring*** (i.e. "the giants of the past"). ***Tertullian***, in several places, speaks of this book with esteem; and would persuade us, that it was preserved by Noah during the deluge.

Among the ***Latter Day Saint movement*** and *particularly* in ***The Church of Jesus Christ of Latter-day Saints***, Enoch is viewed as having founded an ***exceptionally righteous city***, named ***Zion***, in the midst of an otherwise wicked world - not only Enoch, but ***an entire peoples*** of the city of Zion, were ***taken to Heaven without death***, because of their piety. (Zion is defined as "the pure in heart" and this city of Zion will return to the earth at the **Second Coming of Jesus Christ**.) The LDS ***Doctrine and Covenants*** further states *that* Enoch prophesied that one of his descendants - ***Noah*** and his family - would survive a ***Great Flood*** and thus ***carry on the human race*** and ***preserve the Gospel***. The ***Book of Moses*** in the ***Pearl of Great Price*** has several chapters that give an account of Enoch's ***preaching***, ***visions*** and ***conversations with God***. In these same chapters are details concerning the ***wars***, ***violence*** and ***natural disasters*** in Enoch's day, and ***notable miracles*** performed by Enoch.

The ***Book of Moses*** is itself an excerpt from ***Joseph Smith***'s translation of the Bible, which is published in full, complete with these chapters concerning Enoch - by Community of Christ - as the ***Holy Scriptures Inspired Version of the Bible***, where it appears as part of the ***Book of Genesis***.

[48] Enoch was twenty-five years old when he was ordained under the hand of Adam; and he was sixty-five and Adam blessed him.
[49] And he saw the Lord, and he walked with him, and was before his face continually; and he walked with God three hundred and sixty-five years, making him four hundred and thirty years old when he was translated.
The LDS ***Doctrine and Covenants*** 107:48-49

Note: Versus 39-52, establish the patriarchal order from Adam to Noah.

Adam ordained Enoch (age 25) to the higher priesthood at, that he was age 65 when Adam blessed him, and he lived 365 years after that until he was "translated," so making him 430 years old when that occurred - and now called the ***Order of Melchizedek*** after Melchizedek the Great High Priest of the Salem Cult.

It was ***Melchizedek*** the Great High Priest of the Salem Cult met ***Abram - Abraham*** returning from the ***slaughter of the kings***. The Babylonian Talmud understands the story as referring to Abram who was victorious in battling to save his brother-in-law ***Lot*** and merited priesthood. And Melchizedek king of Salem brought forth "bread and wine": (Cf. the Last Supper in the Upper Room and the Roman Catholic practice of communion). And Melchizadok the priest of the Most High God blessed him - teaching him about ***taxation*** and ***usury***: His stature is revealed in that he "blessed" Abraham (the greater always blesses the lesser), and to Melchizedek the patriarch paid tithes, i.e., gave to the king-priest a tenth of his spoils (the lesser tithes to the greater).

Cf. whence the ***Angel that talked with Zechariah***, who was in ***a state of ecstatic slumber*** (i.e. "awestruck"), having *again* quick become - and wakening him as a man that is wakened out of his sleep with astonishment. In Zechariah 4:14, the Angel saith: "These are the two anointed ones, that stand by the Lord of the whole earth." This is a reference to ***Aaron***[44] and the ***Messiah***. However, from the following verse, one can tell that the **Messianic King** is more beloved than the **Righteous Priest** (i.e. Heb. *kohen*, (כהן as "there can never be two or three general authority quorums of equal authority as the same time."

The ***Prophet Joseph Smith*** clarified the relationship between the Aaronic and Melchizedek Priesthoods: "Answer to the question: Was the Priesthood of Melchizedek taken away when ***Moses*** died? All Priesthood is Melchizedek, but there are different portions or degrees of it. That portion which brought Moses to speak with God face-to-face was taken away; but that which brought the ***ministry of angels*** remained. All the prophets had the Melchizedek Priesthood and were ordained by God himself": (*Teachings*, pp. 180–81).

The Prophet Joseph Smith *also* taught, "Although there are two Priesthoods, yet the ***Melchizadok Priesthood*** comprehends the ***Aaronic or Levitical Priesthood*** - and is the grand head, and holds the highest authority which pertains to the Priesthood, and the keys of the Kingdom of God in all ages of the world to the latest posterity on the earth - and is the channel through which all knowledge, doctrine, the plan of salvation, and every important matter is revealed from heaven" (*History of the Church*, 4:207). Why it is called the lesser priesthood is because it is an appendage to the greater, or the Melchizedek Priesthood, and has power in administering outward ordinances: (D&C 107:14).

[44] As a member of tribe of Judah **King David** was not a born priest (*Kohen*) as only members of the ***tribe of Levi of patrilineal descent from Aaron*** *brother of Moses*, are entitled to ***priesthood in Judaism***. The term ***kohen*** bears the connotation of priesthood, servitude to the deity and, *less frequently*, rulership, as (2 Sam. 8:18): ""and David's sons were kohanim (chief officers)."

The LORD has sworn and will not change His mind, "You are a priest forever! according to the order of Melchizedek."
Psalm 110:4

You will read in Hebrews 6:19-20 that **Jesus Christ**, after His ***resurrection***, is **High Priest "*after the order of Melchizedek*."** The plainer English of the ***Moffatt translation*** words it: "... with the rank of" - that is, of equal status with "Melchizedek," who was made like unto the Sons of God in His manifestation to the ancients.

God the Father is not the **Priest of God**, but Christ the Son is! Yet, in the days when the ***Apostle Paul*** lived and wrote, shortly after ***Jesus ascended to heaven*** as High Priest, the scripture states *that* even then Melchizedek "abideth" - which means "does now abide" - "a priest continually." The Moffatt translation states it: "continues to be priest permanently" even while Jesus Christ is High Priest!

Melchizedek would never have fulfilled His office of High Priest if He had not died for the sins of the people and risen again. It is the function of the High Priest to lead the way to salvation.

Now, Enoch was taken up to Heaven and appointed ***guardian of all the celestial treasures***, ***chief of the archangels***, and the ***immediate attendant on God's throne***. He was *subsequently* ***taught all secrets and mysteries*** and, with all the Angels at his back, fulfills of his own accord whatever comes ***out of the mouth of God***, executing His decrees.

Enoch was a man of truth and a prophet, *as well as* a model of patience. Enoch is *often* described as having been **"*compelled to defend his life with the sword, against the depraved children of earth*."** Among his lesser inventions, *in popular Muslim tradition*, were said to be ***scales***, to enable just weights, and ***tailoring***. Enoch was *also* seen as the ***inventor of writing***, and teacher of ***astronomy*** and ***arithmetic*** - all three reflecting the interpretation of his name as meaning "initiated *or* dedicated" "messenger": (***Muslim traditions*** credit Idris as inventor of astronomy, writing, and arithmetic).

Much esoteric literature like the ***Third Book of Enoch*** identifies Enoch as the ***Metatron*** - the Angel which communicates God's Word. In consequence, Enoch is seen by such literature as the ancient ***Quabbalah*** of Jewish mysticism, as having been the one which communicated God's revelation to ***Moses***, *in particular*, the dictator of the ***Book of Jubilees***.

Enoch was one of a ***great cloud of witnesses*** who were outstanding examples of faith, towards God, in ancient times. The Bible says *that* Enoch kept walking with the true God - and, as a ***prophet of God***, he foretold God's coming with thousands-upon-thousands to execute ***judgment upon the ungodly***. He preached righteousness and cried out against ***ungodliness*** and ***immorality*** and warned of God's coming judgment as punishment for sin.

"See, the Lord is coming with thousands upon thousands of his holy ones to judge everyone, and to convict all the ungodly of all the ungodly acts they have done in the ungodly way, and of all the harsh words ungodly sinners have spoken against him."
Jude verses 14-15

The Jude quotation (*above*) concerning Enoch's coming is taken from 1 Enoch 1:9 which exists in Greek, in Ethiopic, as part of the Ethiopian Orthodox canon, and *also* in Aramaic among the ***Dead Sea Scrolls***. Though the same scholars recognize that 1 Enoch 1:9 itself is a midrash of the words of Moses "he came from the ten thousands of holy ones" from Deuteronomy 33:2.

And behold! He cometh with ten thousands of His holy ones
To execute judgment upon all,
And to destroy all the ungodly:
And to convict all flesh
Of all the works of their ungodliness which they have ungodly committed,
And of all the hard things which ungodly sinners have spoken against Him.
1 Enoch 1:9

[1] And this is the blessing with which Moses the man of God blessed the children of Israel before his death.
[2] And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them.
Deuteronomy 33:1-2

ii

Enoch married **Edna** *daughter of Dan'el*: Her father, Daniel Ben Mahalalel and his father, Jared Ben Mahalalel, were brothers.

Compare Noah and the Ark to Jonah and the whale.

Thus Ends the Stories of the First Ten Anti-Diluvian Patriarchs

A depiction of Liv and Livtraser, the humans who survive the end of the world in Norse mythology.